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THE NEW WORLD ORDER

*AN INTERPRETATION OF THE WORLD
SITUATION—SOCIAL, POLITICAL,
ECONOMIC, RELIGIOUS*

By
CHARLES T. CARPENTER



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*Dedicated to
The Fighting Men of the United Nations
in World War II*

PREFACE

This book deals with the new democratic world order destined to replace private Capitalism which, in its last stage, at the end of the first age of Christianity, is merging into what is called Fascism or Nazism in order to be retained.

As the Fascist forces in the Capitalist democracies, particularly the United States, are becoming more and more concerned about the post-war period and their control of the government after the Peace,—to counteract this the people should know the truth as to the cause of the Great War, its significance in history, the central issues involved, that it is not just another Capitalist war, but is and must be a People's war of liberation from Capitalist-Fascism.

Heretofore books dealing with the cause of the war, the part the Capitalist democracies themselves played, and the evil element that will remain inevitably after the war, have been frowned upon; because, it is said, they cause disunity in the United Nations in the prosecution of the war.

We cannot agree with this, in view of the bold activity of Fascism in high places in the Capitalist democracies, even while our boys are fighting and dying in the effort to destroy it abroad. Already, under the guise of military expediency, efforts are being made to retain Fascism in Spain, and apparently to set up semi-Fascist governments in France and Italy and in other countries in Europe wherever possible. The cause of

this springs from the powerful remnant of Capitalist-Fascism in the governments of Britain and the United States, and the political influence of the Catholic church.

We want this to be Capitalism's last war; nor do we want revolutions against the remnants of Capitalist-Fascism at the close of the war. The people should know that this is not only a war against the Hitler and Mussolini brand of Fascism, but against all Fascism at home, and that there must be no hold-over of this evil Fascist element in the wartorn countries of Europe. The great benefit to be derived from the terrible war depends upon the people knowing this and letting their respective governments know that they know it. That is what a People's war means, and a people's peace means. But how are the people to know these things if they do not know what Fascism is, and how it is working at home in their own governments, in the Congress of the United States and in the large newspapers and publications controlled by the big money interests?

In the following pages I shall endeavor to show that what is called Fascism or Nazism originates from private Capitalism in its consummated state. From this standpoint it will be seen that the world crisis and war means far more than the average person may realize. The supreme issue in the world conflict is Capitalism merging into Fascism supported by corrupt Christianity on one hand, and liberalism, democracy, Socialism, Communism on the other.

It was not one war-mad man in Germany alone that caused the Second World War. **IT WAS BIG BUSINESS UNDER WORLD CAPITALISM TERMINATING IN FASCISM AND SUPPORTED BY CORRUPT CHRISTIANITY, plus the genius of an**

arch-devil called Hitler. There existed in Britain, France, the United States, and the Catholic church, the same kindred Fascist element that Hitler represented in Germany, from which circumstance his course was not opposed. This evil element aimed to destroy organized labor, liberalism, democracy, Socialism, Communism, *and led to the most sinister political scheme and crime against humanity in all history—the effort to use Fascism or Nazism to destroy Socialist Russia*, the spearhead of the new world order and enemy of Capitalist imperialism and corrupt Christianity allied with it. It was this evil element that prevented collective security by the democracies against the aggressions of Fascism, as well as all collaboration with the Soviet Union—the only course to pursue if the war was to be prevented. But the Capitalist democracies preferred Fascism to Socialism. Thus they headed directly into the Armageddon of the Bible at the consummation of the age.

And now this same evil pro-Fascist and anti-Soviet Russia element that appeased Hitler and sought to destroy Socialism to the end that Capitalism under what is called Fascism be preserved, (a circumstance that led to the war), will still be in existence in the United States, Britain and China, and other countries where Capitalist-Fascist governments are set up, after the Axis are defeated. This is the evil remnant of the great war, the disease germ that will cause more wars if not eradicated. It is the cancer that will have to be removed from our body politic. What are the people going to do about it? What knowledge have they with which to combat this evil force in the *second phase* of the war—the transition and rebuilding period following?

Well, that is what this book deals with. I dedicate it to the fighting forces of the United Nations for economic freedom and real democracy—to our boys returning home and to those who do not return!

CHARLES T. CARPENTER.

CONTENTS

CHAPTER	PAGE
I The Consummation and End of Private Capitalism	11
II Democracy Corrupted by Capitalism...	28
III The Cause of the Second World War...	45
IV The Peace of the First and Second World Wars	60
V The Falses of Christianity Identified with Capitalism and Facism	78
VI Soviet Russia the Spearhead of the New World Order	96
VII The Approach to Democracy in Soviet Russia	121
VIII Soviet Russia from the Standpoint of Christianity	144

The New World Order

CHAPTER I

THE CONSUMMATION AND END OF PRIVATE CAPITALISM

The word "consummation" applied to the Capitalist system of government is used in the same sense as in Theology,—thus as the "consummation of an age," meaning the end thereof; and the "consummation of the church," meaning the end of the first Christian church and the beginning of a new church, a new age of Christianity, and so forth.

Swedenborg, through whom was revealed the more interior theological and philosophical truths for the new age of Christianity, thought in these terms; as also did Leo Tolstoi, the last great spiritual light of Russia. About the year 1905 Tolstoi wrote the following, which has since come true most remarkably:

"In Gospel language the age and the end of the age does not signify the end and the beginning of a century, but the end of one view of life, of one faith, of one method of social intercourse between men and the commencement of another view of life, another faith, another method of social intercourse. In the Gospel it is said that during such transitions from one age to another all kinds of calamities shall take place—treacheries, frauds, cruelties, and wars."

And after referring to social conditions in (Czarist)

Russia which shortly afterward proved to lead to the great Revolution, out of which grew the new Socialist Republic, he says:

"This is now taking place not only in Russia but in all the Christian world. In Russia it has only manifested itself more vividly and openly, but in all Christendom the same is going on only in a concealed and latent state. I think that at present—at this very time, the life of the Christian nations is near that limit dividing the old epoch which is ending from the new which is beginning. I think now at this very time that great revolution has begun which for about 2000 years has been preparing in all Christendom; a revolution consisting in the replacing of false Christianity and the consequent power of one portion of mankind and the slavery of another,—by true Christianity and the consequent recognition of that equality and true liberty which are natural to all rational beings." (The End of the Age, p. 19.)

Governments are like individual men. The collective good in them which works for freedom and democracy, the truer form of government, is perverted and corrupted the same as man perverts the moral and spiritual good in his own life. This applies also to a church and religion, which after a time degenerate. It has happened all down the line of history. The Christian religion at the time of the Lord was only partially established. It was to be more fully established later. And in view of what is going on in the world today, not to know that we are now at one such consummation and transition of an age, is to misunderstand the deeper meaning of our times.

The way open to the governments of Christendom from the beginning of the first age of Christianity to

its end when there was to be a fuller establishing of the Christian religion, including a new world order, was, first, the building up of democratic governments; and second, by means of the good in political democracy there should have been a transition to economic democracy also. To this end the governments of the larger nations of Christendom, notwithstanding the corruption of Christianity by the organized church, enjoyed a degree of political democracy. Science and invention developed the necessities of life in great abundance. Even the private profit motive in government contributed to this end.

But nowhere was there a transition to economic or industrial democracy by means of political democracy. Yet economic freedom is the world's great need,—the next step in Christian civilization. The failure, therefore, to effect such transition has a greater significance with regard to what is going on in the world today than is realized. We shall find that back of this failure lies the cause of the troubled social state of Christendom, culminating in a Second World War.

The reason for the failure was not only because political democracy was corrupt, *but because there was a great gulf between economic democracy and the Capitalist system itself, the crossing of which could not take place without removing the private profit motive in government.* Here lies the tragedy of Christendom.

Here is where the Capitalist system has broken down, and is bringing economic injustice, strife and war upon the world. *For a transition to economic or industrial democracy lies in the direction of Socialism and Communism. And because the governments of Christendom, dominated by the rich through corrupt politics and false Christianity, bitterly opposed Socialism, the*

transition was not effected, and our times are suffering the consequence.

By retaining Capitalism and allowing the wealth of the countries to concentrate more and more into the hands of a few, the governments of Christendom were not only destroying what little real democracy they had,—the remnant of good that might have been used for a transition to higher good,—but were drifting towards a world crisis. This began long before the First World War. Capitalism is terminating in what is called Fascism.

The Capitalist democracies, instead of changing over gradually and peacefully to a Socialist democracy, turned in an opposite direction—to Fascism, and repudiated democracy. Fascism is simply Capitalism by martial and military law, with democracy totally destroyed.

The Fascist method of preserving Capitalism began, as is well known, in Italy. Mussolini, a man of very dark background and low moral character, seized power at the time when a transition to Socialism in Italy was imminent. A transition to Socialism threatened also in Germany before the First World War, and was a reason for Imperialist Germany precipitating the war at that time; which, of course, was not unfavorable to other Capitalist countries. For wars have not only been highly profitable under Capitalism, but any setback of liberalism, Socialism and Communism was welcome.

After the First World War there might have been a Socialist democracy set up in Germany if France and Britain had not interfered. And we all know how the Capitalist countries sent armies into Russia to endeavor to put down the revolution there and prevent a Socialist

order from getting a foot-hold; how they blockaded the country and were a cause of starving hundreds of thousands of the Russian people; and how it was then made to appear in the Capitalist press that the Bolsheviks were solely responsible. Then there was the People's government in Spain which was handed over to Fascism by the Capitalist democracies and Catholicism!

All this was for the purpose of preventing the growth of liberalism, democracy, Socialism. It all points in the one direction—that Socialism and not Fascism is the enemy of world Capitalism. Consistent with this course, the Capitalist democracies, out of fear of Socialism, supported Fascism in Germany and Italy, which culminated in the Second World War, as we shall see later.

(Throughout this work we shall use the words private Capitalism or their equivalent. *No other word can take the place of Capitalism in expressing exactly what is wrong with the social state of Christendom.* There is no sense in abstaining from using it out of fear of offending the mighty, as too many writers seem to be doing. *Writers on the world situation henceforth will do well to make the issue distinct and decisive. There is no avoiding the fact that Fascism has no other origin than from the consummated state of Capitalism.*)

There is a spiritual significance associated with our times which we shall have to consider along with the consummation of Capitalism and the social state of Christendom. *We shall have to refer constantly to the falses of Christianity, which have become inseparable from the evils of Capitalism and Fascism.* It is a matter of history that a corrupt religion will ally itself with a corrupt social order.

Any student of sound philosophy and religion knows that what takes place in the spiritual realm of man's life, takes place also in the natural, precisely as an effect is derived from a cause. The spiritual, as the realm of causation, is the mind in which exists good or evil. The *natural*, where the social and economic relations of men present themselves, is the *effect*. Evil in the mind, love of self and love of money, will present an evil effect in the natural realm,—thus in the social and economic relations.

Hence if there are social injustices, oppression of one class by another, and wars in the natural realm or the social order, they are effects of evil derived from the spiritual state of those who compose or dominate the social order. *For this reason we cannot separate the social state of Christendom from the spiritual or religious state of the people who compose and for the most part control the social order.* This may be hard for four or five hundred million Christians—a sufficient number indeed to control the social order—to realize. *But the truth is that the support of a corrupt social order (such as exists today under Capitalism and Fascism) by professed Christians is representative of the corrupt state of the Christian church at the end of the first age of Christianity!*

By using the teachings of Christ as the standard by which good is to be distinguished from evil, the Christian will have to be judged from the standpoint of whether good or evil predominates in his life, and not from the mere profession of Christianity. The essence of true religion is to shun evils as sins and to do good.

Whether some people like to have religion discussed or not, the fact is that the falses of Christianity are so

interwoven with the immoral social order of our time, that one cannot be combated without the other. If we oppose the evils of Capitalism and Fascism in one sentence, we find that in the next sentence we have to oppose the falses of Christianity for being identified with Capitalism and Fascism, and opposing democracy, Socialism, and Communism. This may make unpleasant reading for some, for which there seems no apology. Truth is a take it or leave it proposition.

Looking out into the world we see on one hand an immoral social order under Capitalism merging into Fascism in order to be retained, meantime supported by corrupt Christianity at the end of the first Christian church. While on the other hand, we see a new social order in the direction of Socialism and Communism forming, and which has gotten a firm foot-hold in one nation, Russia. We see the falses of Christianity bitterly opposing this new order, but which is supported by the truths of the new age of Christianity. Here we are able to see what is meant by the end of an age and the beginning of a new age, naturally and spiritually. And if we have a true conception of creation which proceeds from a spiritual world of causation and terminates in a world of effects, we shall see a dividing line as it were extending from the spiritual world of causation through man down into the world of effects or outmosts of creation, "dividing the old epoch which is ending from the new which is beginning"—to use the words of Tolstoi.

Why the governments of Christendom turned to Fascism instead of Socialism (which circumstance has led to two world wars), is traced to two causes. *First*, to the perversion and corruption of the goods and

truths of Christianity; and *second*, to the sponsoring of private Capitalism by government.

As to the first cause, which is the religious; if the hundreds of millions of Christians who profess Christianity had lived the teachings of Christ in man's relation to man, the social state of Christendom would not have been allowed to come to a crisis. The Capitalist motive in government would have been rejected as un-Christian and immoral, and a new social order more in harmony with the teachings of Christ established before the consummation or breakdown of Capitalism occurred, before it terminated in Fascism. To this end was provided both political and religious freedom. Through the Reformation we had religious freedom. The Word was given to the people. Christians had the simple teachings of Christ in the Word. They did not have to subscribe to the dogmas of the church. Still Christianity degenerated. (The reader will understand that when Christianity is referred to, it is not in any doctrinal sense as mere professed Christianity, but as the divine order of man's creation or unfolding beginning in outmosts of the universe and extending on into the higher planes of his immortal being. Christianity is not a set of doctrines and dogmas. It is the law of man's life.)

The second cause leading to the corrupt state of Christendom, we have said, was the sponsoring of private Capitalism by government. *When a government places in the hands of one man or group of men the right to own privately the nation's resources, including the means of production and the goods produced, for private profit, and establishes as a medium of exchange that which has no intrinsic value, there is certain to result sooner or later just such social, political*

and economic conditions as we have in the Capitalist world today; the center of which is Christendom, and to whose credit are two world wars in the period of twenty-five years!

The sponsoring of private Capitalism by government not only lays a basis for the exploitation of man by man,—which I think history will bear out as the world's greatest social and economic evil all down the line of our history of man,—but there is nothing under heaven to prevent the wealth of the nations from concentrating more and more into the hands of a few, enabling these few to control the government; which they will do for the reason that the government itself sponsored private Capitalism and cannot go contrary to itself. The only way out of this dilemma was the repudiation of the principle of private Capitalism in government; and this was not done. It would mean Socialism and Communism!

We all remember the breakdown of Capitalism at the time of the "depression" in the United States; how food was destroyed when there were fifteen million men unemployed, and one-third of the nation "ill-fed, ill-clothed and ill-housed," how the government at that time saved Capitalism and made no real effort towards a transition to Socialism, a people's government. Yet the failure of private Capitalism was never more manifest, nor the need for the socialization of industry, and production for use instead of profit more obvious, than following that so-called depression!

The world situation in a word is this: The effort to retain the private profit motive is forcing the Capitalist democracies over to Fascism. They have to go either to Fascism or to Socialism. And because they are choosing Fascism and sternly rejecting democracy un-

der Socialism, we are having a Second World War at the inevitable consummation and end of Capitalism and the first Christian church.

In a later chapter it will be shown that the same Fascist principle or element that exists in the Axis nations, exists also in the Capitalist democracies; that for this reason they would not collaborate with Soviet Russia against the aggressions of Fascism, but connived with Nazism to the end that Socialist Russia be destroyed. Here we shall see unmistakably what part the Capitalist democracies played in the cause of the great war.

If a transition to economic or industrial democracy does not take place as our moral and Christian intelligence should dictate, the good in our very best of Capitalist democracies is bound to be destroyed. It is destroyed on the same principle that good in a man's life, in a church, or in anything else, is destroyed, which is by a preponderance of evil over good, as we shall see presently.

The Capitalist motive runs counter to both democracy and Christianity. It has existed for the most part along with the falses of Christianity. The truths of Christianity from which to protest its existence have been few. There is a remarkable similarity between a make-believe democracy under Capitalism, and our make-believe Christianity. Both lack the substance of reality.

The competitive motive prevents men and nations from acting Christianly towards one another. It holds out a false initiative and ambition, which those given over to the evil of selfishness and love of money naturally extol. The "private initiative" boasted so much about, centers upon personal gain with disregard

to the welfare of others. It develops the evil of individualism at the expense of the good of collectivism. This surely is a Fascist principle as opposed to the principle of democracy. Capitalism has thus led the nations away from economic democracy and towards a rightest dictatorship, Fascism.

Private Capitalism in government begins as petty competition among individuals and ends in world competition and war. When profits are no longer sufficient at home the system extends itself abroad to the exploitation of the resources of other nations. Groups of Capitalists dominating the governments of different nations compete with one another for world trade, markets, and trade lanes. The resources of the weaker nations are exploited by the stronger nations, and finally war among the great nations for the control of the smaller ones.

Uplifting the people of other nations morally, socially or economically is not desirable under private Capitalism; for then they could no longer be exploited. Great Britain, for example, occupying a small island herself, has subsisted in no other way except by the method of exploiting other nations. She has caused more social and economic injustice and wars over a long period than perhaps any other nation. Governments of this nature should not expect the moral support of true Christianity.

In this respect governments are like greedy individual self-seeking capitalists. *As the lust for riches and power derived therefrom, corrupts the soul of man and brings the disaster of a misspent life, so the principle of private Capitalism in government brings the disasters of war and suffering upon the people.* It offers man the whole world and respects his greedy effort in at-

taining it. The government enforces laws protecting man and his great riches. He who has accumulated the most money has the most power with which to do evil—to exploit his fellow man on a large scale, and to thus corrupt democracy. Yet “what shall a man profit if he gain the whole world, and lose his own soul?” What shall a government sponsoring private Capitalism gain when it terminates in Fascism, as is happening at the present day?

The culmination of this kind of social, political and economic evil is the cause of revolutions and wars. In our time it is the consummation of Capitalism by its going over to Fascism. If the government should repudiate private Capitalism, this would be Socialism and Communism. But the rich, through the power of money, corrupt politics and the control of the “harlot press,” are able to prevent this. *Meanwhile the freedom of a few men to thus carry on, controlling the government for their own selfish interests and dominating the social and economic life of the people, is called democratic government! If the Capitalist democracies, France, Britain and the United States, did not hate Socialism worse than Fascism they would have collaborated with Soviet Russia against the aggressions of Germany, Italy and Japan, and prevented the war!*

Denying these facts will not make them untrue. They reveal the disgraceful situation that has come about in the governments of Christendom. It is no wonder they are going over to Fascism. There is no other direction, if Capitalism is retained. They cannot continue the hypocrisy of serving two masters—Fascism and Democracy. They will have to cleave to one or the other.

The world issue today is economic democracy, or

Fascism; or what is the same, Capitalism merging into Fascism on one hand, and liberalism, democracy, Socialism, Communism, on the other hand. *We are faced with the fact that economic democracy cannot be made to exist under private Capitalism. It lies in the direction of Socialism and Communism.* Which will Britain and the United States (the two strongholds of world Capitalism) choose after the defeat of the Axis powers? The government of the United States was once the most democratic government in the world. But private Capitalism is corrupting its democracy. Unless it has a re-birth after the war, it also will go the way of Fascism. There is no longer any middle road between Fascism and Socialism. Democracy under Capitalism has failed. That is what the Second World War should mean to the Capitalist democracies. (In a later chapter I shall undertake to show that if it were not for Socialist Russia, Fascism or Nazism would have gained control of the world; that the Capitalist democracies would have been unable to prevent it, *for the reason that they themselves were leaning too heavily towards Fascism and away from Socialism!*)

The freedom given man under private Capitalism, which is called democratic freedom, has gone over to the side of evil. It has become a freedom to do evil to others and society, thus to the democratic principle itself, without the government offering restraint. The freedom to do evil has resulted in evil overbalancing good. The consequence is the perversion and corruption of the democratic principle. This abuse of freedom is the origin of the evil that destroys the good in democracy, that causes the evil to predominate over the good therein. What is the source of the origin of this evil for which the government is responsible? It is from

the government sponsoring private Capitalism, and permitting one man or a group of men the freedom to own and control the nation's resources and the necessities of human life, as land and the instruments of production and the goods produced, and to control the people's medium of exchange.

In a real democracy—one that could not be so easily perverted into evil—these things should be the common property of all the people. The wealth of the country should be distributed among the people in their common ownership and democratic operation of the wealth-producing industries and resources for the common use of all. Private ownership is a breach of this law of democracy from the very beginning!

Representing hardly more than a fraction of one per cent of the people, a few men are free to do the greatest social and economic injustices. There is nothing to hinder any one from seeing that the evil resulting from such freedom is what corrupts and destroys the good in a democracy!

For these evils we blame not alone the corrupt nature in man and his proneness to evil; *but we blame the private profit motive in government for bringing out and encouraging this corrupt nature, instead of preventing it from coming forth! It is not only the duty of Christianity to change the nature of man by religion, but it is its duty to establish a social order that will render the changing of his nature possible.* Nor do we place the blame wholly upon the people for their inaction, ignorance or inability to change the social order by means of their political freedom. The fact with which we are dealing is that the people thus far have failed to make any transition to real democracy *because of the power of money and corrupt politics, including*

false Christianity identified with Capitalism. We are interpreting things as they are, not merely as they might have been.

Plutocracy such as exists in the United States, for instance, simply dominates the situation whether there is political freedom or not. The power of money corrupts the government officials whom the people in good faith or in simple ignorance may have selected as their representative. The money incentive itself tends to corrupt the whole people! It controls the press, the radio and the schools. For these evils we blame private Capitalism. And we blame the Christian church for not protesting against this immoral system! Has it taken a Second World War to bring the evils of Capitalism to light, or will they even then be recognized?

The private profit motive carries with it a two-fold evil; namely, *to the rich themselves, who, from giving themselves over to the love of money, allow their moral and spiritual lives to be corrupted; and to the people at large from their being deprived of the necessities of life which have been placed here by God as uses for man's material and temporal welfare, conducive to his spiritual and eternal.*

The freedom man might have enjoyed to do good, to produce according to his ability for the social need of himself and others, to live bountifully and peacefully with his fellow man in an economic democracy where the good things of life are the common property of all—this freedom in a so-called Capitalist democracy is turned into a freedom to do wholesale evil when the private ownership of those things which should be owned collectively is permitted!

We should recognize the fact that man is free to do evil as he is free to do good, but that he should not be

free to do wholesale evil to others. And to be free to own privately the nation's resources or the instruments of production and the goods produced is to be free to do the greatest evil to society. The growth of private Capitalism, along with the growth of the evil of the man of this earth, to the point where it creates social conditions and wars such as exist in the world today, is evidence of the truth of this interpretation. It goes without saying that in a true democracy where the government exists for the welfare of all the people, this kind of freedom would not be permitted. It was not permitted in Soviet Russia.

Political democracy in a Capitalist form of government should lead society to a point where economic democracy could be established, if civilization is to ascend higher. But the evil forces supporting Capitalism have thus far forbidden a transition to economic democracy through or by means of political democracy; for such a transition would mean Socialism. Is not this what the great war is all about?

This situation applies perfectly to what is going on in the nations of the world at the present day—at the end of Capitalism. Some countries have gone entirely over to Fascism and some have not. Great Britain and the United States have still a remnant of good in their democracy. But the war will compel them to go either to Fascism or Socialism. The effort to avoid Socialism and Communism led to the war, and will lead to more wars if not abandoned! Even if we should have a period of what is called “prosperity” under “free enterprise” in the United States after the war, this will not disprove the truth of my interpretation of the world situation. It would mean that the United States was simply the last stronghold of world Capitalism.

Now this circumstance is what we refer to as "The Consummation and End of Capitalism." In theology, when we say the "end of the church," we mean the end of the predominance of good therein caused by the predominance of evil. *When this condition comes about—when evil overbalances good—the continuation of the church is more of an evil to society than good.* Likewise by the "end of Capitalism" is meant *that condition of Capitalist governments when the evil therein predominates over good, the continuation of such governments is more of an evil than a good.* But this idea of thought will become clearer as we proceed with other subjects.

CHAPTER II

DEMOCRACY CORRUPTED BY CAPITALISM

The conclusion drawn from the preceding article is that the Private Profit Motive in Government might have existed for a good as an end by way of developing the resources and industries, if at the proper time there would have been a transition to economic democracy by the socialization of industry—by bringing all goods produced for common use under collective ownership and democratic distribution. But instead the governments turned in an opposite direction—to Fascism—in order to preserve Capitalism. Any transition to economic democracy was bitterly opposed, because it would mean Socialism.

There remains now a further explanation of how democracy is corrupted by Capitalism. Two essentials are necessary to this understanding: *First, that democracy is a growth; and second, that it has to be weighed in the balance between good and evil.*

Mere definitions of democracy and having democracy as a reality are two different things, just as calling one's self a Christian and being a Christian are two different things. And the time has come in which we, as intelligent human beings, should accustom ourselves to think in terms of the reality of a thing, and discriminate intelligently between good and evil.

Political democracy demands economic democracy, which as yet, does not exist in the Capitalist countries. The erroneous opinion seems to prevail that political

freedom, along with a few other freedoms, is all there is to democracy. It is true that political freedom should have been a means through which to attain economic freedom or democracy. But are we to continue deluding ourselves in the belief that mere political freedom is democracy, when corrupt politics prevent the transition to economic democracy? That is precisely what is going on in Capitalist countries. Here is where our deception regarding democracy lies. We are saying we have something which in reality we do not have.

Moreover democracy is a growth. And like everything else, if it does not grow it degenerates. Its growth is the social and economic welfare of all the people,—equality, economic freedom, a classless society,—not the concentration of the wealth of the country into the hands of a few. "Government of the people, by the people, and for the people," will then become a reality.

All things, including democracy, must grow. The creation or unfolding of man is a growth in the knowledge of good and truth pertaining to his spiritual and immortal being. If he does not grow in these, he degenerates into the evil and false. "Government of the people, by the people, and for the people," is a noble ideal, the highest concept of a good government, which we are endeavoring to attain. Why has it not become a reality? Something is arresting its growth, perverting and corrupting it. Under Capitalism it does not grow, but degenerates.

The elementaries of democracy have been lain in many governments. But all down the line of history they have failed to mature. Either the soil, so to speak, has been too poor to produce, *or there was some corrupting element which turned the good in the democratic principle into evil.* To try to build up democracy

when the people are unfit or unable to govern themselves or to have the supreme power of the government vested in them, is like expecting something to grow when the soil is too poor to produce.

The other cause for preventing the growth of democratic government was referred to as "some corrupting element" that turns the good in the democratic ideal into evil. I shall endeavor to show that this "corrupting element" is PRIVATE CAPITALISM SPONSORED BY GOVERNMENT, including the falses of Christianity which have become identified with Capitalism.

The failure of the average conception as to what constitutes democracy is that its economic side is overlooked, which in reality is its essential side. It is that phase of the democratic ideal in which economic freedom reaches the people. Political freedom or democracy, inasmuch as it demands economic freedom, should have been, as we have said, the means by which economic democracy is attained. *But under the private profit motive, corrupt politics, through the power of money, controls the political side and closes all approach to the economic side.* When this occurs the only approach remaining may be by way of a Leftist Dictatorship, of which we shall speak when we come to treat of the approach to democracy in Soviet Russia; which, interesting to note, *is through or by way of industrial democracy to political democracy*—the reverse of the approach in Capitalist countries, which, up until the great war, at least, has failed.

As freedom to grow and expand in the knowledges of good and truth is man's spiritual creation or unfolding, so the essential in the growth of democratic government should be to provide economic freedom and security; which means freedom from the exploitations

of a Capitalist ruling class who own the land, the means of production, and the goods produced—freedom from want, a people's government.

The economic side of a democracy thus embraces a coöperative order of society in which the instruments of production and the goods produced are the common property of all the people. Goods are produced not for private profit but for common use. Thus a basis would be laid for the growth of economic democracy on the moral principles of Christianity. True, this is Socialism and Communism; but it is also Democracy and Christianity functioning in the social and economic relations of men and nations. *Therefore, as the first essential to economic democracy is the socialization of land and industry; and since private Capitalism opposes and blocks this approach, the Capitalist motive is none other than the "corrupting element" in the growth of democracy throughout the nations of the world!*

The common deception with regard to what constitutes democracy comes about from conceiving of it as a permanent thing,—such as freedom,—instead of being a growth. Also in not being able or willing to discriminate between the evil and the good that may exist therein. *The principle of freedom implied in the democratic ideal is a permanent essential. But as to democracy itself, it may go either way by virtue of this freedom. It may expand and grow, or it may degenerate into the evil and false.* We must not overlook the fact that there are opposites in all things, and that evil is the perversion of good, and falsity of truth; that, accordingly, the democratic principle, like anything else, can be perverted and corrupted.

From freedom man can descend into the evil and

false,—indeed this has occurred in the case of the man of this earth,—but he still has freedom, even though he is a slave to evil. He uses this freedom to do evil, to violate the laws of his creation and relation to God and man. *Likewise democracy can degenerate, while the principle of freedom may remain; which becomes a freedom to do evil, to act contrary to the principles of good democratic government, to get control of the wealth of the country and exploit and enslave others. A corrupt ruling class may do all this in the name of democratic freedom, just as corrupt religionists do evil in the name of religion. To them evil is not evil, because they have lost their sense of what constitutes good! From this it can be seen that a democracy is not a democracy from the principle of freedom alone, but from the basis of the social and economic good it brings to all the people, and according to whether good or evil predominates therein.*

Whether the good or evil predominates in our Capitalist democracies will be considered presently. *We are now establishing the point that democracy can either grow and be perfected or it can be perverted and corrupted.* If it grows and is perfected, this will be represented in the social and economic good of society as a whole. While its degeneration or corruption is represented in social and economic injustices, human suffering and wars; domination of the government by a minority ruling class; exploiting the labor of others, and the concentration of the wealth of the country into the hands of a few and the consequent impoverishment of the many. *All this can occur in a Capitalist democracy when the freedom to do good according to the ideals of democracy is turned into a freedom to do evil destructive of democracy, which is a freedom to own*

and control the necessities of life! In such case evil predominates over good. Plutocracy will have succeeded democracy or prevented it from becoming a reality. "Government in which the supreme power is retained by the people and exercised by representation"; "government of the people, by the people, and for the people," will for the most part be mere empty sayings, deceptions. And that is what is happening in Capitalist democracies.

To illustrate how democracy is corrupted, let us take the "democratic freedom" to own the nation's resources, the land, including the means of production and goods produced, for private profit, and consider the social, political and economic evils to society springing from this one source which the government permits when it sponsors private Capitalism. Then let us take the democratic good, we will say, that exists in representative government or political democracy,—including freedom of the press, of assembly, use of the ballot, and so forth,—and place the good that remains in all these (essentials of democracy) along side the evil private Capitalism has wrought by way of perverting and corrupting these goods, and we shall have a so-called democracy in which the evil immensely overbalances the good! What is called Fascism follows when the democratic ideal is repudiated altogether.

For who does not know (providing he is able and willing to discriminate between good and evil) that the evil power of money concentrated into the hands of a few has perverted and corrupted the above goods? Yet they are the very essentials on which democracy is built, from which it is to grow and be perfected, and from which it is to be reckoned from the standpoint of good and evil. When the good

in anything is perverted, that thing becomes an evil. And evil has no existence except as the perversion and opposite of good; and falsity the perversion and opposite of truth.

Take the Legislative branch of government. Over a long period now the laws enacted by the Congress of the United States have been consistently in the interest of the minority capitalist class as against the collective good of the vast majority of the people. What branch of our "free democratic government" is more to blame for the concentration of ninety per cent of the wealth of the country into the hands of three or four per cent of the people, than the Congress of the United States? Laws enacted for the interest of the few as against the interest of the vast majority, is a corruption of democracy pure and simple! Where is our understanding if we do not see these things?

Even in the present world crisis, the Congress of the United States is sound asleep to the real meaning and issue of our times. *I think it is safe to say, that if a vote was taken and a choice had to be made, the majority of its members would prefer an American brand of Fascism to a Socialist democracy! That the world issue and cause of the war is the corruption of Capitalist democracy, from which Capitalist-Fascism seeks world domination as against Democracy, Socialism and Communism, is not realized by this august body!* This illustrates how much good of democracy there is in the Congress of the United States that has not been perverted and corrupted, turned into evil. It also shows that the issue in the world crisis today is a moral and Christian issue as well as political and economic.

As another illustration of how democracy is corrupted, let us take the "freedom of the press." The

percentage of good (in the interest of democracy), remaining in the "free" press of the United States can hardly run as high as ten per cent. There are not ten publications in a hundred that use their "democratic freedom" to do good by telling the people the truth as to the evil and injustice carried on by the big money interests.

The boasted freedom of the press is perhaps the greatest deception of all the democratic goods mentioned above. *Its freedom is used against the interest of the people, and to protect the evils of Capitalism which corrupt democracy.* From more than ninety per cent of the press only such information or truth is given as will not be inimical to the interests of corporate wealth. On vital issues which concern the interest of the people we find the kept press an outright perverter and falsifier of truth.

Like every thing else under the profit system the "free press" is a money-making enterprise. The evil power of money controls it through advertising. What does the greed for money care about the interest of the people, democracy? *Yet the press is always first to cry "freedom," which means nothing more than freedom to do evil, to carry on its corruption of democracy. For in serving the interest of the rich it is serving the interest of what is evil and destructive in a democracy, and not the interest of good therein. The freedom of the press, therefore, has become a freedom to lie and misrepresent to a point where evil overbalances the good.*

The freedom man enjoys by order of his creation to accept good has not prevented him from accepting evil. It is the same with the principle of freedom in a democracy, including the freedom of the press. The abuse of freedom is the origin of evil, whether in the order

of man's creation and relation to God or in the principle of freedom in a democracy. Evil democracies (or that is, democracies in which evil predominates over good) are derived from the perversion of the principles of true or elementary democracy, the same as all evil is the perversion of good.

The motive of private Capitalism in government has been undermining, perverting and destroying all attempts at attaining real democracy. *Capitalism's last stage, its consummation, when evil predominates over good, is when the pretense even to democracy is no longer desirable, as in Fascist countries.* All this, like the degeneration of Christianity in a man's life or in the church, is the degeneration of democracy under Capitalism. *"Free enterprise" has become the freedom of corporate wealth to control the resources of the nations.*

What is this degeneration (or perversion of true or elementary democracy) but the concentration of the wealth of the nations into the hands of a few, until these few—the "sixty families" in the United States, the "Cliveden set" in England, and the "two hundred families" in France who capitulated to Nazism,—control the corrupt press and political machines that run the governments? No wonder the so-called Capitalist democracies did not oppose the aggressions of Fascism and collaborate with Russia!

When such conditions come about democracy has failed in a very similar manner as Christianity fails when its goods and truths are not lived in man's relation to man. In the case of the deceptions of Christianity such a one will continue to believe that he is a Christian—that he is "justified by faith alone" or some other dogma, because he has subscribed to the doctrines

of the church. While in the case of the deceptions of democracy—the rich who, through their freedom, have corrupted the good in the democratic principle, will make a similar false claim justifying democracy under Capitalism. *To them democracy means that they should be free to own privately the nation's resources, to amass great fortunes, exploit and enslave their fellow man through the power of money and corrupt politics.* Thus is the good in democratic government perverted into evil, the same as good in anything else is or can be perverted. Let us not forget that the abuse of freedom is the origin of evil; and that the denial of truth does not destroy truth except to him who denies it.

Christianity and democracy should go hand-in-hand. Democracy having to do with man's natural life, and Christianity with his spiritual life *in* his natural life. But both are perverted through the inherent selfishness and greed of man. Our so-called Capitalist democracies have hardly touched the hem of the garment of true democracy, even as our professed Christianity has hardly touched the hem of the garment of true Christianity. Something has to happen to awaken the world out of its stupor and delusions. And something is happening, if we only have eyes to see. The Second World War in the heart of Christendom should disillusion the world as to what it has been calling Christianity and democracy.

Although many may not be able to see the evil effects of the falses of Christianity allied with Capitalism and Fascism, there is nothing to hinder them from seeing that the battle-field of the world today is Capitalist-Fascism against democracy. And if they will look a little deeper they will see that democracy lies in the direction of Socialism and Communism. Evi-

dence of the real issue involved in the world crisis was shown in the case of Spain. Also in the attitude of the Capitalist democracies toward Soviet Russia. We cannot afford to be ignorant of the real issue that led to the Second World War. The Capitalist democracies refused to collaborate with the great Russian nation to stop the aggressions of Fascism. By reason of their Fascist leaning, the ruling class in the democracies preferred to see liberalism and democracy destroyed in Europe than to have any association with the Soviet Union, which is now proven to be the world's bulwark against Fascism and slavery. Yea, these corrupt democracies, notably England and France, desired to use Fascism or Nazism to destroy Socialist Russia, the enemy of world Capitalism! I shall undertake to prove this point in a later chapter.

It should require little honest intelligence to see that for the democratic principle to run true to its course, economic freedom, security and equality of the people must be the object of the government. And because private Capitalism sponsored by Government runs counter to this truly democratic objective, a transition to a new social order in the direction of Socialism and Communism, must be the next step in world progress, in civilization.

Capitalism merging into Fascism, and corrupt Christianity, are the two evil forces in the world that are not only holding back the advance of civilization, but have brought on the greatest and most brutal war in history. If true Christianity had existed in the lives of those who compose the Capitalist democracies, Capitalism would have been removed before it came to a crisis and merged into Fascism in order to be retained. Opposition to Capitalism by the goods

and truths of Christianity coming from a hundred million Christians would have brought about a transition to a Socialist democracy and thus bridged over the old or first age of Christianity into the new age, peacefully.

The great war has brought the people face to face with this world issue—a terrible price to pay for understanding! For inasmuch as a transition from Capitalism did not occur—because it was the precise issue fought most bitterly by the combined money interests and corrupt Christianity, which controlled the governments of the world,—world Capitalism was allowed to continue to its break-down stage, merging into Fascism, and bringing on a second world war!

Summing up the world situation, the remaining Capitalist democracies, including the governments, that shall be set up in the war-torn countries, are faced with two alternatives,—namely, Fascism on the right, and Socialism or semi-Socialism on the left. The question is: *Will industry be taken out of the hands of private ownership and socialized, by providing that it become the common property of all the people and operated collectively and democratically for their social and economic need; or whether, on the other hand, industry and land and their product shall remain as private property to be used or operated only when profits are obtainable by the owners, regardless of the need of the people. On this issue hinges economic freedom, security and equality of the people, freedom from want—thus democracy, and all that works for moral decency, the brotherhood of man and Christianity in a truly civilized world.* There is nothing to hinder the common man in the street from understanding this issue, and the direction in which the new

world order lies. This will be "The Century of the Common Man."

There seems to be no suitable intermediate. However, inasmuch as Capitalism may be retained without going all the way over to Fascism on one hand, or all the way over to Socialism on the other, it should be so weakened by the war, and Socialism and Communism strengthened, *as to provide at least a semi-Socialist order as a safe-guard not only against Fascism, but against Capitalism's ever coming back into power as a future cause for war and social and economic injustice to the people. Our motto should be: If we have wars in the future, let them be for other causes than world Capitalism and Fascism conspiring to crush Liberalism, Democracy, Socialism, Communism! This, my reader, is the underlying cause of the Second World War at the end of the first age of Christianity, and the beginning of a new age and new world order.*

Democracy from the Standpoint of Good and Evil

In the study of the true Christian religion of the new age, we find that man in himself is nothing but a receptacle of life from the Lord Jesus, and that evil and falsity originating with man are the perversions of the goods and truths of God. The most serious factor in man's life is that he may get himself in such a state that he loses all sense or knowledge of what constitutes good and truth, and thus be unable to discriminate between good and evil, and may prefer evil to good. It is needless to say that many are already in this state.

Now there is a parallel between this state of man and democracy. As we know that such can happen to man, we should know also that it can happen in what

proceeds from him? If man can and has perverted his relation to God, he certainly can pervert the principles of democracy and his relation to man. Indeed the latter circumstance follows as a consequence of the former. This essential of true knowledge applies in all the phases of man's conduct of life; thus he should perceive what constitutes good in a human democracy and what constitutes evil therein on the same principle by which he knows what is good and evil in his own life. If he does not know what is evil in his own life he will not know what is evil in a democracy. And here is where our difficulty lies. Men are unable and unwilling to discriminate between good and evil! What is this but the spiritually dead state of man, according to the Word of God?

Just as the origin of evil takes place through man by the misuse and abuse of his freewill together with the rational principle of the understanding, so the misuse of freedom in a democracy can turn the good therein into evil.

Except between the balance of good and evil there is no way of computing or determining the quality of a man's life, the state of life of a human race collectively, a governmental order or a democracy; yes, and the state of the church and religion. The life of a government is like the life of an individual man. For the life that is in man individually is the same life that exists in all men. The entire human race must needs appear before God as one man. The one and indivisible Life that is God is in and through all men who are receptacles. "In Him we live and move and have our being."

What we know about the origin and nature of evil and falsity in man's life we ought to know also in the life of a government. For the social systems under

which people live are an outgrowth and expression of the state of life of those who compose the social order—as perfectly and unerringly as an effect proceeds from a cause and is inseparable from it. A corrupt spiritual nature in man produces a corrupt natural effect, a corrupt governmental order.

Held in a state of freedom pending his reformation and regeneration, man is free to accept evil or to accept good and to pass either to one side or the other. If he passes successively to the side of good (according to the teachings of Jesus which we understand to be the divine order of man's creation) and good predominates in his affections of life, it is well with him; but if, on the contrary, he conducts his life or love (for love is the life of man) in such manner as to pass successively to the side of evil, (love of self and love of the world, and injustice towards his fellow man), it is ill with him. If evil predominates in his life and he is confirmed in the love of it, he enters into a state in which he does not know what good and its delights are, because (to him) his evil has become good! Let all men beware of this state! It has come about in the man of this earth. And it comes about also in what proceeds from him—in governments and democracies. It is the spiritually dead state into which the man of this earth has fallen, for which reason we have the Word of God and the Incarnation of God-Man in the outmost of the universe!

When the freedom implied in our Capitalist democracies has been abused and used as a freedom from which to do evil to a point where evil predominates over good (as I have shown is the case with the Congress of the United States, and the "free" press, and other goods which are essentials of democracy) we should no longer think of such democracy in a good

sense. Yet this is the very error that is committed hardly without exception by those who persuade themselves to believe that we have democracy under Capitalism. This is the same deception (with respect to what constitutes democracy), as exists in false philosophies and religions, and that does not discriminate between good and evil, yea, that would call evil good.

All things pertaining to man's conduct of life are weighed in a balance between good and evil. If man does not know this he has missed knowing the purpose of life. He has failed to perceive the method or order by which man is raised to higher and nobler planes of life by choosing the good; and how, on the other hand, by virtue of his freewill he may bring upon himself disgrace and degradation by choosing the evil! Man is created according to a divine order that cannot be changed.

If we do not know when the freedom implied in a democracy is being used to do more evil than good, or what is the same, when the evil therein overbalances the good, we have missed knowing what constitutes true democracy. Because of our inability to discriminate between good and evil we shall be calling a Capitalistic democracy, which is on the verge of Fascism, real democracy.

When we observe actual conditions which have come about in the Capitalist democracies,—the neglect of the many who always need government protection, the favoring of the few, and placing property rights above human rights, and a hundred other violations of the principles of democratic government, we should be compelled to admit,—if we are honest and desire to discriminate between good and evil,—that evil is predominating over good.

This is why some governments have hastened to go over to Fascism, and why the rich and ruling class in those which have not as yet gone over, are desirous of doing so—because they get rid of the troublesome thing called democracy altogether. *Democracy is the remnant of good in human governments. When destroyed, the governments are wholly evil.* When this occurs there can be no peace in the world.

From partaking of a little evil man is inclined to much. This is no less true of Capitalist democracies in their drift towards Fascism. England and the United States ought to receive warning from what has happened in the Fascist governments of the Axis powers. If they have respect for true democracy they will not try to retain a Capitalist democracy at the close of the war, but move towards a Socialist democracy. Herein lies our most important phase of the transition, after the defeat of the Axis powers.

As we proceed the following truth should become more and more evident; namely, that the issue in our world crisis is Capitalist-Fascism supported by false Christianity on one hand, and liberalism, democracy, Socialism and Communism supported by true Christianity, on the other; that any further attempt at attaining democracy under private Capitalism should be abandoned; that this is the lesson that we should learn from the Second World War! May our boys coming home know this truth!

CHAPTER III

THE CAUSE OF THE SECOND WORLD WAR

A question may have arisen in the mind of the reader as to why the three aggressor Fascist countries, Germany, Italy and Japan, have not been referred to as the direct cause of the Second World War. It may be asked: "Why speak disparagingly of the Capitalist democracies, Britain and the United States? Are they not destroying the brutal Fascist forces which so ruthlessly assailed the nations of the world? If "mistakes" have been made, cannot by-gones be by-gones?"

To which I can only reply, God pity the world if it were not for Great Britain and the United States, and the manner in which events shaped themselves so as to place these two remaining Capitalist democracies on the side of Soviet Russia against Fascism; and finally coming to the assistance of China. *But I shall show that this later setup in the conflict was not the original intentions of the Capitalist countries, notably England and France; that if it had been, early enough, the war could have been avoided!*

Yes, the Fascist powers are the barbaric instigators who sought world power at all cost. They are the governments that had become wholly evil. Their brutality and inhumanity are beyond description. A few men in each of the Axis countries supported by the capitalist class, the bankers and industrialists, (not omitting corrupt Christianity), are the arch-devils of our time who sought the destruction of world freedom.

I have taken it for granted the reader realized this from what has been said thus far.

But when anything like what happened in the Fascist countries,—when man or a group of men at the head of governments state openly their sinister plans and run amuck committing crimes as these bandit nations did,—*why did not the decenter element in society, the Capitalist democracies, the church, in which some remnant of moral decency and Christianity are supposed to exist, get together and stop them?* Now, my reader, *this article deals with why this was not done.* And in the reason why it was not done, is where we shall find the complete CAUSE of the Second World War. We shall see unmistakably wherein lies the great issue in the Peace and in the post-war period, and what the transition of the age means.

There is such a thing as a cause of a cause, which is the end for which the cause existed. And both the end and cause are in the effect. The evident growth of the cause of World War II began with Japan in Manchuria in 1931, when the League of Nations from then on became an absurd failure. It continued with Mussolini in Abyssinia, Hitler and Mussolini (and Catholicism) in Spain, Japan in China, Hitler being handed Czechoslovakia and Austria, and so forth. *Its climax was in the democracies not only having nothing to do with the Soviet Union, but in conniving with Fascism against Russia!*

Why did the so-called Capitalist democracies, France, England and the United States, in which there were supposed to be some sympathy for humanity, moral decency and respect for democracy, permit this to happen? Why did they actually assist in the military growth of these Fascist aggressors? As we uncover

the cause for this action we uncover the real cause of the War.

It is impossible to believe that the democracies did not foresee another war as a consequence of their actions. If they had been deceived the crime committed by them would not be so great. But there were no reasons whatever to be deceived. The better class of people in the democracies was urging collective security by their governments against Axis aggression and barbarity. But it all went unheeded.

Soviet Russia was the only country that stood out to the last urging collective security by military alliance. But she was shunned and ignored by England and France. The "French Tories," said Lloyd George, "preferred the extinction of liberty in central Europe to any association with Russia." But it was not fair of Lloyd George not to include the British Tories along with the French Tories. For as near as we were able to see, Britain was most active in weaning France away from her mutual assistance pact with Russia. The Chamberlain government seemed to be taking the lead in the sinister planning. We shall see as we proceed.

When Spain was handed over to Mussolini and Hitler by the democracies and the Catholic church, Russia was the only nation that helped Spain to the last, shipping what war material she could; while the United States disgracefully lined up with Britain against extending help; *and apparently because of pressure brought to bear by the Catholic church*. Seventy-five per cent of the people of the United States wanted the embargo on shipment of war material to Spain lifted, but the government disregarded their wishes. This failure was a crime, not a mere "mistake."

We have to rehearse these unpleasant facts in order

to get at the complete cause of the war. It has always been my belief that if the United States would have taken a firm stand with respect to the issue in Spain, the effect on England and France would have led to a change in the entire situation in Europe. *For the issue in Spain was the same issue that led to the World War. What happened to the Loyalist government in Spain was desired to happen also to Soviet Russia.* This is why many have said that in Spain was the beginning of the Second World War.

In the early part of the Fascist invasion of Spain, there was some evidence that France might help the Loyalist government. But this disappeared it seems because of the pressure brought to bear by Catholicism and the British government. The French government deteriorated rapidly. The democracies did not want to interfere in Abyssinia or in Spain for the reason that if Nazism or Fascism was opposed it would mean the growth of liberalism and Socialism in central Europe. And Socialism, not Fascism, was the enemy feared by the Capitalist countries, and, of course, the Catholic church. *Besides it must have been realized from the beginning that Fascism could be used effectively against Soviet Russia. For this seemed to be the sinister idea running through all the pre-war period.*

Meanwhile "Godless Russia,"—the "menace to civilization," hated and condemned alike by the falses of Christianity, the Capitalist democracies and the Axis powers,—was helping China and Loyalist Spain all she could, and refusing shipment of war material to Japan. *While the United States was shipping perhaps fifty per cent of the principal war material required by Japan to carry on her war against China, and which later was used against the United States herself! Thus*

America was appeasing Japan while Britain and France were appeasing Hitler. It should also be noted that the democracies were shipping war material to Italy and Germany which was in turn being sent to Franco's Fascist army in Spain! (*The reader will connect these facts, these actions of the democracies, with what was said in the two preceding chapters about the corruption of democracy under Capitalism.*)

Russia wanted to enforce the good things embodied in the League of Nations. Apparently England and France did not. Russia was always ignored when she suggested the collective security supposedly embodied in the League.

Thus were the earlier days of the disgraceful appeasement of Fascism, even to the last. We have mentioned only a few instances to show where the democracies stood, and where, for that matter, a good portion of their ruling class still stands. What is the meaning of it all? Was it just a mistake? Was it for the purpose of preventing the war? Did one war-mad man in Europe bring on the war?

There was, however, the belief that appeasement might prevent war on England and France by Germany if it could be managed so that it would spend itself on Soviet Russia. This was both fatal and sinister, with no good involved from whichever angle we may look. Besides, if the Capitalist democracies themselves were not corrupt from the element of Fascism, as we have seen in the two preceding chapters, they would not have conducted themselves in the manner we have described. *There existed in them the same anti-democratic and anti-Socialist element that existed in Nazi Germany and*

Fascist Italy. These were the combined evil forces (together with Catholicism) that caused the war.

The Tory governments of Britain and France, therefore, had an object in not interfering with the growth of Fascism, including the war machine of the Axis powers. Then there was the tremendous influence of the Catholic church which wanted war on Communism both in and out of Russia, not agreements or alliances with the Soviet Union. England and France and the Vatican seemed to have thoroughly agreed on this point; and the United States went along with them.

We lay the blame for the magnitude of the Second World War on the failure of the Capitalist democracies to collaborate among themselves, and with Soviet Russia in particular, against the aggression of the Axis powers. This conclusion is not based on the mere supposition that the so-called appeasement of Nazism was a "mistake," as if that were all there was to the cause of the war; and as if the blame rests totally on Nazi Germany. But it is based on the cause of *why there was such appeasement.*

For at the consummation of Capitalism at the end of the first age of Christianity and the beginning of a new age and new world order, the issue in the world situation was narrowed down to Socialism or Fascism. The governments had no other choice. The Tory governments of France and Britain had to choose which they wanted. Preferring Fascism, they wanted Socialism and Communism destroyed. The growth of Socialism in Russia and Fascism in central Europe forced this choice. Nazism and Fascism are the diametrical opposites of liberalism, democracy, Socialism, Communism. If the governments of France and England preferred real democracy to Fascism, they would

have collaborated with Soviet Russia against Fascism. But this is precisely what they did not want. That is why, as Lloyd George said, they wanted no "association with Russia."

The appeasement of Fascism by the democracies which led to the magnitude of the war, therefore, was not a "mistake." A mistake is to do something when one does not know exactly what one is doing. *The appeasers knew what they were doing. They were aiming to preserve Capitalist-Fascism as a bulwark against Socialism and Communism.* They knew that this was the real issue. And now let us have the whole world know it. The kind of governments that shall be established after the war, and whether Capitalism shall be repudiated or not depends upon the world's knowing it. *Private Capitalism in the democracies is much closer related to Fascism itself than the people have realized.*

Since the opposing forces which led to the war are Capitalism and Fascism on one hand and Socialism and Communism on the other, it is a matter of the commonest perception that the rich, the nobility and the falses of Christianity will be on the side of Capitalist-Fascism. They will, of course, endeavor to perpetuate world Capitalism and Fascism as against the growth of liberalism and Socialism in Europe and Asia, and especially in Soviet Russia. Herein lies the *cause* of the origin of Fascism; the *cause* of appeasement, and therefore the *cause* of the war. It is the battle-field of the world today. Great wars have far-reaching internal causes. *The greatest crisis and turn-over in the history of the world has brought on the greatest war in history.*

In view of the state of the Capitalistic democracies,

—and the fact that the Capitalist motive itself is a Fascist principle in government, anti-democratic and anti-socialist,—why should these so-called democracies take any steps toward stopping the aggressions of Nazism and Fascism? Should not steps be taken to stop the growth of Socialism? Why should not Nazism be used to destroy Socialist Russia?

What is more evident in the whole world than that the ruling class in the democracies, including the falses of Christianity allied with Capitalism, are leaning towards Fascism as that method or means by which the profit motive could be retained, and away from Socialism and Communism as that form of government totally destructive of the evils of Capitalist-Fascism? Why should the Tory governments of England and France oppose Nazi-Fascism and deliberately open the door to Socialism in Europe? Worse still, how could they possibly collaborate with Soviet Russia against Fascism? *They would be collaborating against themselves. Consistent with all this what other course could the appeasers take than that which was taken? Are we to suppose that the "Cliveden Set" in England, the "two hundred families" in France and the "Sixty families" in the United States did not know all this?*

Nay, in view of the growing liberalism in Europe and Asia, and the success of Socialism in Russia, the pro-Fascist (i. e. anti-socialist and anti-labor Capitalist class) in the democracies did not want Fascism destroyed in Germany and Italy. *They knew that if Fascism was put down the door would be thrown wide open for Socialism to sweep over Europe—especially in view of the influence of Soviet Russia.*

To stop the growth of Socialism was the paramount issue with them. They knew that Fascism was the

bulwark against Socialism (as it is now proven that Socialist Russia was the bulwark against Capitalist-Fascism). They knew, or thought they knew, that Fascism could be used most effectively to combat and destroy Socialism. If there were some who did not know this, they should have known it; for it was the only way world Capitalism at its present stage could be preserved. But it was sufficiently known, because it was tried!

The Capitalist democracies knew that the Axis powers were bandit nations, and would stop at nothing; still they armed them. This makes the act of appeasement all the more evil. Whereas if it were not known, there might be some grounds to call appeasement a "mistake." But the absence of the moral principles of Christianity along with their hatred of Socialism and love of Capitalism and Fascism were the *cause* of appeasement; and the *end* for which the cause existed was to destroy Socialist Russia. The growth of Socialism, and most of all its success in Russia, was a source of perpetual worry to the rich and the church. For did it not threaten the influence and power of the Catholic church along with world Capitalism? Had not this already happened in the Soviet Union?

The industrialists in the democracies have always liked the manner in which Hitler and Mussolini dealt with Socialists and Communists and the labor unions. In the eyes of the rich this class always had too much liberty. Under Fascism they could be put in their place. Hitler and Mussolini was proving this. The interests of the very large Capitalists would be safe. While under a Capitalist democracy, with some liberalism still at large, private interests are jeopardized and

profits curtailed by labor unions demanding higher pay. Hence outright Fascism was the remedy.

Thus the Capitalist class in the democracies could not but prefer Fascism to Socialism a thousand times. For under Socialism, as in Russia, alas, private Capitalism would be no more. There would be no more extremely rich or ruling class to exploit the labor of others. Industry and land would be owned and operated by the people for the social and economic needs of all. Private ownership of the means of production and the goods produced would be replaced by collective ownership and democratic distribution.

If the ruling class in the democracies did not prefer Fascism to Socialism they would be traitors to their class. Since Fascism is the only thing that will stop Socialism, why not use it to that end? Hitler and Mussolini are both geniuses for this purpose—ruthless murderers and arch-devils who will stop at nothing. The Rome-Tokyo-Berlin Axis has promised to do the work. Russia should be opened up for the exploitation of Capitalist-Fascism—and the church!

Thus as Socialism grew in Russia, and Fascism in central Europe, this idea seemed to grow in the minds of the diplomats of the Capitalist democracies. Whatever were their fears of the growth of German Nazism and Italian Fascism, threatening the British and French empires, their fear of Socialism and Communism were infinitely greater. The idea to use Fascism to destroy Socialism if carried out would be a masterpiece of diplomacy unequalled in history—if executed with impunity. It could be said that appeasement was for the purpose of preventing war! Not only would Socialism in Russia be destroyed, but the vast resources of that country, which are now closed to the exploitation of the Capi-

talist countries and the church, would be opened up. Catholicism could enter Russia and exploit the people in the name of religion, which it is not permitted to do now!

If we assume that the master minds of Capitalist imperialism never thought of this, we are attributing to them a lot less intelligence than we should. Nor should we assume that the Vatican never thought of it. For the overwhelming evidence is that its execution was attempted. Belief to the contrary would seem to belie every action taken by England and France and the Catholic church. Preventing the war lay in one direction,—collaboration with Soviet Russia, but was refused consistently to the last! Preventing the war did not lie in the direction of appeasement at any time.

Aside from all this, wars have always been profitable under Capitalism. When confronted with them ruling classes managing corrupt governments have no scruples, no moral conscience. They think first of their personal interests and worldly power. They prefer war to the loss of their wealth and power. That the great mass of the people should be provided for by the government that they may enjoy a little more of the good things of life and kept from having to engage in war, carries no weight on the moral side of a life given over to the love of greed! The evil of inherent selfishness predominates over moral and spiritual good. This is one of the oldest and most confirmed truths in history. It is the degeneration of man.

But the managers of corrupt governments, justified by corrupt religions, always persuade themselves that they are not guilty of the evils that befall the people in wars; and with false reasoning try to make the people believe the same. But the world is going to know the

truth as to the cause of this Second World War. The people have it in their power to be liberated from the enslavement of an exploiting class, a Capitalist-Fascist class. It is in the power of the people to make this Capitalism's last war. It will then truly be a people's war.

Wars have always been means of covering up something in corrupt governments—by confusing an issue and diverting attention, by destroying growths of liberalism or anything that threatens the old order or to unseat an immoral ruling class. *The present war will succeed in none of these. Instead of being a war to destroy liberalism, democracy, Socialism, Communism, as was intended by the Capitalist-Fascist ruling class, it is a war that will have a reverse effect. It will open the way for a new world order. Soviet Russia is today the spearhead of this new order. The course of events in the war should cause the peoples of the whole world to see this.* The Fascist, pro-Fascist and anti-Russia element in the governments of the United States, England and China will try to retain a Capitalist order as firmly as before. But they will not succeed if the people know the truth as to the cause of the great war. A socialist democracy under Communism would solve the problem of what to do with Germany and the small states of Europe after the war. The cause of more wars will be the effort of the Capitalist-Fascist countries to prevent this.

If Hitlerism could have been controlled so as not to encroach upon British and French possessions, and to guarantee protection of the very rich as Hitler started out to do in Germany, the war would have been thrown exclusively upon Russia. The same thing that happened to Spain was desired to happen to Russia. The de-

mocracies would have stood by supplying war material to Germany and Japan while Russia was destroyed.

For the governments of England and the United States to become allies with Soviet Russia in a war against Fascism is about the last thing in the world the pro-Fascist and anti-Socialist ruling class in these governments ever wanted to happen. And only by a miracle did it happen (as we shall see later). These evil forces and the Catholic church had no misgivings. They knew that by a war against Fascism, world Capitalism would be the loser, and Socialism and Communism stood to gain.

The Tories of England and the selfish rich in America know this now, even after the miracle that placed the governments on the side of Soviet Russia. The Tories of France certainly knew it when they capitulated to Nazism without a fight.

Efforts have been made by a certain class in England to make it appear that the appeasements of Fascism by former Prime Minister Neville Chamberlain were sensible and not sinister. But only by the rankest perversion of history will this ever be made to appear as true.

Everyone knows that if war between Germany and England, and the rest of the world for that matter, had been avoided,—if there had been “peace in our time,”—it could only have been at the expense of war on Russia by Germany and her allies. The evidence is overwhelming that the strategy of the Tories of England and France was to have the bandit nations do the evil work of destroying Russian Socialism without themselves becoming openly involved. Neither government prepared for war; because they did not want to fight Fascism. But they helped Hitler prepare, re-

lying upon their evil diplomacy to cause him to attack Russia, and to spare the rich in their own country as he had done in Germany. This was Fascism. But Hitler was Fascism plus. He wanted the whole world for himself and his German super-men.

Therefore plans did not turn out as intended. There is a higher law that defines the workings of this kind of evil in the words,—“With what measure ye mete it shall be measured (back) to you again.” Neither Chamberlain nor the Catholic church could control Hitler. He lacked “honor among thieves.” Chamberlain was “double-crossed.” Hitler did not head east into Russia at the time he was supposed to. The “Frankenstein Monster” war machine the Capitalist democracies had built up turned on its creators!

There are reasons to believe that if the opportunity had presented itself (which it did not) the Chamberlain government would have capitulated to Hitler the same as the betrayers of the people of France did. But the people, the real life-blood of the British Isles, saved England. The pro-Fascists and anti-Soviet Russia ruling class, the appeasers, did not. They had already led her to disgrace in the eyes of the whole world, to the edge of outright Fascism and betrayal of her people. But by good fortune (or Providentially if you will) there was a change in the British government. In addition to this the people were aroused by a moral and resolute determination to oppose evil to the death. This, being on the side of the Divine Providence, saved England. The days of appeasement and capitulation had passed—at least for that phase of the war.

The fact that Rudolph Hess appeared in England shortly before Hitler invaded Russia lends unmistakable evidence that there were previous understandings

between the Chamberlain government and Hitler with regard to his attacking Russia. Hess's mission could have been for nothing else than to try to revive some of these old understandings, most likely a separate peace with England. But Hitler had blundered badly. He had laid himself wide open for defeat by the forces of good, on whose side is always the Divine Providence. The miracle had happened. Hitler had withdrawn from attacking England and had attacked Russia. Britain was firmly established on the side of the Soviet Union. The arch-appeaser Chamberlain, was gone, and the people were resolved to defeat the enemy who had so ruthlessly attacked their island. Russia was their great ally and friend. Hitler's doom would be sealed sooner or later. All that remained was for the United States to enter the war. The course of the age had at last righted itself under the best possible circumstances. **BUT IT TOOK A MIRACLE TO PREVENT THE CAPITALIST-FASCIST COUNTRIES FROM GANGING-UP ON SOCIALIST RUSSIA!** (More shall be said on this point in a subsequent chapter.)

CHAPTER IV

THE PEACE OF THE FIRST AND SECOND WORLD WARS

As the cause of our wars is inseparable from the rise of economic imperialism, which is synonymous with highly developed private Capitalism terminating in Fascism, so our PEACE must be based on the removal of this *cause*. The rule of Capitalism must be weakened, and democracy strengthened.

Here is what Lloyd George is reported to have said with respect to the "Peace" that should be established following World War I: "Peace must be framed on so equitable a basis that the nations would not want to destroy it." What hypocrisy! Never again!

They who sat around the table at the Treaty of Versailles laid the foundation for another war. Then the ineffectiveness of the League of Nations led successively to the war. Like a gang of racketeers dividing the spoils after a haul, those who took part in the Peace had no respect for the vanquished, nor, it would seem, real desire to establish peace in the world. The main object was to secure territorial advantages. This applies particularly to Britain and France who dominated the Peace, and later the League of Nations. So far as there being any real basis for peace, all the war itself and the "peace" that was "framed" amounted to was the subjugation of one Capitalist imperialism by another Capitalist imperialism. *Thus not only were the evil forces that caused the war in nowise eliminated, but the stage was set for another war. Then it turns*

out during the twenty years that elapsed, that the very governments responsible for setting that stage were the leading "appeaser" governments in World War II.

But my main object is to show that the spirit of democracy and Christianity did not exist at the Peace of the first war, and to point out the manner in which it may not exist at the Peace of the second war. If the spirit of Christianity along with the desire to really end the cause of war, had prevailed at the settlement of the First World War, the greed for territorial conquest, economic exploitation and aggression, would have been set aside. The Christian nations then might have turned in the direction of a new world order. A Second World War to accomplish this could have been avoided.

But obviously the elimination of Capitalist imperialism is just what those who sat around the table at Versailles did not want. They wanted the continuation of economic exploitation through Capitalist aggression—the corruption of democracy and the cause of wars. And now at the Peace of World War II, the world is confronted with almost identical conditions, if *the leading Capitalist countries* succeed in perpetuating Capitalist-Fascism. A stage for more wars will be set.

The question before the world is, will they who sit around the table at the Peace of the Second World War want a Peace that will end the cause of war? Will they want the continuation of world Capitalism with its economic exploitation and aggression, and so lay a foundation for more wars? Will they refuse the peoples of the world economic democracy and freedom—freedom, that is, from want and the exploitations and oppression of a Capitalist ruling class?

This is not a treatise on how to defeat the Axis powers in war. It is a treatise on how to establish a

Peace that will end the cause of war. We know what the bandit nations are. We know that the people of Germany who have followed Hitler and shared in his fiendish brutality will have a hard time living down their stigma. We know that the Nazi leaders will have to be punished for their crimes. *But do we know what might be fatally wrong with the governments of the United Nations when the time comes for the Peace, and the re-building of the war-torn world? How many can bring themselves to realize that this war should mean the end of Capitalist-Fascism?*

Therefore it is not that Hitlerism is not the world's greatest menace to freedom, peace and democracy, and must and will be destroyed; but what we want to get at is the cause that caused a Hitler, a Mussolini or a Hirohito. There are no effects without causes. Conditions such as ours come about at the consummation and end of an age. The dying stage of Capitalism produced what is called Fascism in the Axis powers, including the super-Fascist Hitler. It made a beast like him possible.

And because this same evil Fascist principle also exists in the Capitalist democracies, these corrupt and dying democracies supported the Fascism of the Axis powers, and opposed Socialism and Communism—the new social order destined to replace world Capitalism. Therefore, since this is the cause that led to the Second World War, it should be evident to every one who can think clearly, **THAT THE FUTURE PEACE OF THE WORLD DEPENDS UPON REMOVING THE EVIL OF CAPITALIST IMPERIALISM FROM THE GOVERNMENTS OF THE NATIONS, ALONG WITH THE DESTRUCTION OF NAZISM.**

The foundations of a governmental order must be lain which will end the economic cause of war and give us a basis for a permanent peace from that standpoint. A government sponsoring private Capitalism will not do this. To talk about making the world safe for democracy under Capitalism is as faulty as talking about ending war under Capitalism such as it has become. *The whole world should know that it is consummated private Capitalism that has corrupted democracy, begotten what is called Fascism, and caused two world wars!* The circumstances preceding and following the first war, and the cause that led to the second, should prove this to any one who wishes to acknowledge truth.

Thus it should be realized that upon the defeat of the Axis powers, so far as the Capitalism of the United States, Britain and China is concerned, the Peace of the Second World War is endangered by the identical elements that wrecked the Peace of World War I. Whether there will be a dominant Capitalist-Fascist ruling class in these governments which will take part in the Peace at the close of the war, including the post-war period, and whether they will care to learn anything from the second war as nothing was learned from the first, remains, of course, to be seen. But the falses of Christianity identified with Capitalism and all those who supported Fascism to the extent of bringing on the war, and who consider Socialism a greater enemy than Fascism, will not want to learn anything from either of the wars. Here, my reader, you have the enemies of any permanent Peace!

The Second World War is commonly referred to as the continuation of the first war—"to make the world safe for democracy"; that Hitlerism must be prevented

from dominating the world as German Imperialism was prevented from doing so in World War I. *Here, if we are not careful, our intense hatred for Hitlerism is going to cause us to overlook the evil lurking in the Fascism of the Capitalist democracies, thus endangering the Peace.* World Capitalism would like a decoy of this nature. Capitalist democracy is represented as saving the world from Hitlerism. In a later chapter I shall show that this is not true, as is already evident from what was shown in the chapter on the cause of the war. The Capitalist democracies would have gone along with Fascism in its war on Socialist Russia if a miracle had not prevented them. We shall see that it was because of Soviet Russia that the world was saved from Fascism. By a miracle only was the democracies made to help. This is an indictment of Capitalist democracy the people must not forget.

There is a parallel between the two wars. But if one is the continuation of the other in the sense that it is to make the world safe for Capitalist democracy, (which is the sense generally understood), *then there certainly is something we have to learn from the second war that we did not learn from the first.* And this, my reader, is the evils of Capitalism as the cause of wars. If every hateful Nazi in Germany was exterminated after the armistice, and yet economic imperialism retained as it was after the first war, the underlying cause for more wars would remain. Nor should Germany be surrounded or policed by Capitalist-Fascist governments. Upon the defeat of Nazism and the execution of leading Hitlerites, Socialist democracies set up in the various countries of Europe will save the German people.

The cause of either of the wars—including the cause

that prevented the world from being made safe for democracy after the first war and will prevent it from being safe after the second,—is carefully avoided mentioning by the spokesmen for Capitalist democracy. *This, as we look in the direction of the Peace and the post-war period, is the most hateful thing we see. The effort that will be made, is already being made, to save Capitalist imperialism, is next to Nazism itself. It is the people's enemy number two.* It is the vital issue in the second phase of the war—the transition period.

For there is nothing to hinder any one, from the capitalist, the corrupt politician and Christian, down to the commonest man in the street, from knowing that world Capitalism caused both wars, and that by retaining it the future peace of the world is endangered. This knowledge is becoming more and more imperative. Acting upon it depends the kind of peace we may establish, the kind of democracy we may make the world safe for, the kind of "freedom from want" and from "fear," we may have. I have tried to make this clear in the preceding chapters where it was shown that democracy under Capitalism has failed; that private Capitalism is a Fascist principle in government, and anti-democratic; that its natural course is to terminate in Fascism if there is no transition to economic democracy; that true democracy lies in the direction of Socialism and Communism. Permanent peace depends upon to what extent the world realizes this.

The trouble with the thinking of our times with respect to democracy, is that it is thought of as synonymous with Capitalism. It is not realized that the governments of Britain and the United States are in their last stage of Capitalist democracy, its dying stage pre-

ceding Fascism; that they are shot through and through with Fascism—not necessarily the Hitler or Mussolini brand, but an American and British brand; that this was why they were reluctant to oppose Fascism in Europe; indeed, why France and England sought to make peace with Hitler and were in favor of destroying Socialism and Communism; why the Second World War was thus permitted to come about; why Spain was handed over to Fascism by the democracies.

Therefore to those who say the second war is a continuation of the first, and is to make the world safe for democracy, we simply ask, What kind of democracy? A Capitalist democracy all over again? All the Peace the First World War accomplished was to make the world safe for the continuation of Capitalist democracy, which, in a little more than twenty years created conditions that caused a worse war than the first. According to this our young men returning from the present war are going to return to the same social and economic condition as they who fought in the first war returned to. A few years of "prosperity," then a depression, with one-third of the nation "ill-clothed, ill-housed, and ill-fed," then more wars.

All this is what the United States got out of the first war for making the world safe for the continuation of Capitalist democracy! It got it because private Capitalism remained enthroned. In his address to the seventy-eighth Congress, the President emphasized the point that social and economic conditions following the Second World War must not be such as they were following the first war. He mentioned again "Freedom from want" and from fear. He did not mention economic democracy, but that is the issue confronting the Capitalist countries. They do not have it under

Capitalism. Yet it is assumed that "freedom from want" will be achieved under the Capitalist system. Here the Capitalist democracies, whether they are aware of it or not, are opposing the very transition of the age, the permanent good that can come out of so terrible a war.

Let us be honest with ourselves and stop our quibbling over the world issue. Let us give up the delusion that no other form of government is possible except private Capitalism which apologetically is called "free enterprise." Let us view the world situation in its true light and set about to establish a new world order. If the overwhelming evidence is that the meaning of our times is a transition from private Capitalism to a new social order in which economic freedom and democracy will be possible, why not be honest enough to admit the light of this truth? *And the evidence is just as overwhelming that this new order is in the direction of Socialism and Communism.* Why not admit it? It does not have to be called by any other name. I do not agree with certain writers who abstain from using the word Communism because they are afraid they will offend the public, or their books will not be read.

To make the world safe for democracy means to make it safe for a Socialist and Communist democracy, not a Capitalist democracy. Then the renowned words by Woodrow Wilson,—*"to make the world safe for democracy,"* and *"war to end war,"*—will come true. They will have a real meaning, something we can say without deceiving ourselves. Then our boys will have something to come home to. The war will indeed have been a people's war, Capitalism's last war!

But the people must be made aware of the direction in which real peace, democracy, and "freedom from

want" lie. In Britain and the United States there is scarcely any other conception of democracy than a Capitalist democracy. Hence the confusion of understanding. In the chapter on the "approach to democracy in Soviet Russia" I hope to remove much of this confusion.

The people's understanding of the world situation should consist of two essentials: First, that the Axis powers must be defeated, of course; and second, that private Capitalism in Britain, the United States and China, should be removed as completely as possible; which also applies to the governments that shall be set up in the different countries. This is the nature of the Peace with which the Second World War should be concerned. A democracy in which industry will be socialized as distinct from a (Capitalist) democracy in which industry and land and the goods produced thence are privately owned, is the first essential in the transition. It is in the direction of real economic democracy, freedom from want. It agrees with these words of Lincoln: "To secure to each laborer the whole product of his labor or as nearly as possible, is a worthy object of any good government." Proceeding in this direction we would have a sane and peaceful transition, with no revolutions following the war. If revolutions occur the reactionary forces of the old order will be the cause. The people of Europe, at least, know enough to want a Socialist democracy.

Another consideration which should be clear is this: Since the origin of Fascism is from Capitalism, (in its consummated state at the end of the age), to retain Capitalism after the war would be to retain an element of the same evil that led to the war. Hence it should be evident that it is not the destruction of the Fascism

represented in the Axis powers alone that is at issue in the Second World War, but the destruction also of the evil element or Fascist principle that exist in the Capitalist democracies. *And the very existence of this evil force, so far as affecting the social relations under which people live, depends upon private Capitalism.* Talk with any member of the National Association of Manufacturers or the heads of any of the big newspapers and you will find that this is true. A blow at private Capitalism is as a blow at the head of a monster octopus with tentacles spreading over the whole earth.

It is astonishing how many people there are in the United States who are sympathetic towards Hitlerism—that perverted and degraded philosophy aimed at the heart of mankind. Hitler once said that if he did not win the war he would drag European civilization down with him. This is exactly what he is doing with all those who identify themselves with Fascism. He embodies the lowest and most degraded state to which man can descend. Yet there are elements of this degraded evil occupying high places in the government of the United States. But there is still a chance for a peaceful transition if only this evil force, which supported Fascism in the gangster nations to the extent of desiring it in preference to Socialism and Communism, is eradicated.

Since conditions for another war arose gradually from the Peace of the first war,—if it were not a Hitler or a Mussolini at the head of some of these governments it would have been some other arch-devils representing world Capitalism terminating in Fascism. Some other devil would have put forth the proposition that the “red menace of Bolshevism” be destroyed. Some other leading appeaser would have taken Neville

Chamberlain's place in the Capitalist democracies—all because Capitalist imperialism must be kept in power, and Socialism and Communism from coming to power. This issue that brought on the Armageddon stands out like a mountain-peak.

Instead of Capitalism being weakened after the first war so as to afford a transition to Socialism as time passed, it was enthroned more firmly than before the war. The weakening of Capitalism is what Christendom ought to have realized from the first war. But it seems that from the time of the Peace the consummation of Capitalism was speeded up. The nations headed towards Fascism, repudiating Socialism. Instead of preventing an Armageddon, they headed into it. To save the world from Fascism and slavery, which the Capitalist democracies could not prevent, Soviet Russia was raised up (as we shall see in a following chapter!)

Thus the nations did not learn from the First World War. And now they are being given another chance to learn. Russia has done her duty. Through her the world was rescued from Fascism. She will take care of herself and her people. As for Central Europe, how can it help going Socialist, or at least semi-Socialist? Will the United States and Britain interfere? Will Britain actually free India? Will the people of China be permitted their choice of government? *Or will the central Chinese government, aided by the democracies, make war on Communism?* Let the thinking people of the world keep their eyes on such issues as these. Let the days of mass ignorance be over.

The commercial and economic exploitations of other countries by the British government is comparable to the religious exploitation of the people by the Catholic

church. *After the defeat of Hitlerism, exploitation under Capitalism, and exploitation in the name of religion, will be the two principal evils which the new age of Christianity will have to combat.* There is a limit to the tolerance of evil if the world is to progress morally or spiritually.

Private Capitalism sponsored by government (i. e., "free enterprise") and supported by corrupt Christianity, has carried the nations of Christendom like the current of a great stream to inevitable war. Rejecting Capitalism from the standpoint of democracy and true Christianity, would have turned the governments of these nations in the direction of Socialism and Communism, the new world order for the new age of Christianity. But even as I write this I seem to sense the world's great hatred of Communism. *This hatred is as great as the Second World War was great. On the lessening of this hatred depends the peace and progress of the world!*

The Versailles Treaty with respect to its restrictions on the German people only made matters worse. In itself it did not cause the second war. It gave a Hitler a basis for existence in the eyes of the egotistic German people, whom they followed hoping revenge because of their sense of injustice. A good motive always avoids as far as possible giving cause for a sense of injustice. An evil motive does not care. It prefers retaliation. Capitalism is an evil principle in government, and leads those who uphold it to evil motives. Like the growth of all evil, the evil of Capitalism in government has been gradual. Its consummation and end is Fascism.

A League of Nations to prevent war was a beautiful idea (even though damage had already been done by

the Treaty). It was a good motive in itself, but never got any further than an idea; because the evil motive inherent in Capitalism and the greed of men for money, more money and power, set the good motive aside and prevented the League from working. Capitalism thus wrecked the League of Nations. And now the question is will a similar League be tried over again under Capitalism as before, or will Capitalism be repudiated sufficiently to prevent it from doing evil and from coming back into power?

The object of a League of Nations was to prevent one nation or nations from doing an evil act of aggression towards another nation. And the reason the League did not work was because such an act is always traced to the capitalist motive,—to exploitation, aggression, "free enterprise." *And for Capitalist governments to oppose an act of this kind (to enforce the League) would be contrary to world Capitalism itself.* Hence as the failure of our last attempt at a League of Nations to prevent war was because world Capitalism dominated the League, and not the League world Capitalism, so in our attempt at a new League, to be successful, this will have to be reversed; the League must dominate absolutely the motives of world Capitalism.

Supporting the principle of private Capitalism in government can lead men to shame and disgrace the same as any other evil principle they support. The consummation and end of Capitalism is taking place at the time when Christianity—which should be man's guiding principle in life—is corrupt, and is failing to meet the spiritual needs of a human race. False Christianity is supporting an immoral social order which true Christianity condemns. If war is an evil, the system

of government that causes war is certainly an evil. Capitalism merging into Fascism gives rise to political, social and economic causes of war. Wars, therefore, are effects; and we remove effects by removing their cause.

Supporters of Capitalism, especially those in high places who have amassed great wealth and power, are victims of their own folly and slaves of evil forces. Blinded by the love of money, they see profits in war. To them there is no evil. Neither war nor the system that creates it is an evil; for they have lost their sense of what constitutes evil! Christianity teaches that the man of this earth has fallen into a spiritually dead state. *We are now beginning to see in the reasonable light of the understanding what constitutes this death state! Like man, the nations of the world must be "born again" into a new world order.*

If private Capitalism would have been removed before now, eliminating the evil motive for profits and more profits for the rich and exploiting class who are ever astride the backs of the poor profiting from their labor, not only would the cause of the exploitation of man by man be removed, but also the cause for which armies and navies and wars exist.

The more the exploiting system under Capitalism grows, the fewer the exploiting class become, but the more powerful is their control of government; while the exploited class increases. Which is the same as saying that the more the wealth of the nations is concentrated into the hands of a few the greater is the impoverishment of the many. This identical exploitation of man by man, leading to all manner of oppression, slavery and war, is as old as history itself. But

that is no reason it shall not be removed from this earth.

When the last remnant of private Capitalism in government is removed, the basis on which rests the ancient and modern evil of the exploitation of man by man and nation by nation, will be removed. The removal of Capitalism, therefore, is one of the greatest events in the history of the world. It has taken the greatest war in history to bring this clearly before the understanding of man. It marks the approach of a higher and truly Christian civilization, a new age of Christianity. A transition to Socialism and thence Communism will change completely this disgraceful and immoral world situation. Economic competition, as also man's exploitation of man, has no basis for existence under a Communist government. There is concrete evidence of this already in the Soviet Union. But the people's ignorance of the new order in Russia is astounding. There are grave dangers if this ignorance continues.

Inasmuch as the real meaning of the world situation socially, politically and economically, is the consummation and end of Capitalism and a transition to a new world order, *to try to stay this course after the war is to do precisely what Fascism in Germany and Italy did, and the prime Ministers in France and Britain did.* They tried to stay the growth of liberalism, democracy, Socialism, by collaborating with Fascism against Socialist Russia. Capitalism and Fascism belong to the old age that is passing. Socialism and Communism belong to the new age that is dawning.

Whether the world likes the words Socialism and Communism or not, they unquestionably embrace the new world order destined to replace the immoral order of Capitalism. To oppose them is to oppose the

transition to a new era of civilization, and if possible turn the age backward and lose what has thus far been gained in the first era of Christian civilization. Nothing is more evident of this backward move and further degeneration than Nazi Germany and Fascist Italy and Japan. *And nothing is more evident of the total corruption of the Catholic church than its support of Fascism and opposition to liberalism, democracy, Socialism, in the days preceding the great war.*

There never was a war in history in which the line was drawn so distinctly between good and evil, as in the present war, and in the set-up that led to it. Although Capitalism merging into Fascism in order to be retained, and to thus defeat Socialism, according to the Nazi-Fascist set-up and the support it received from the Capitalist democracies, was the cause of the war, the war is not just another Capitalist war. Its whole complexion was changed when Soviet Russia became involved. (I shall endeavor to prove this point in a later chapter.)

The boys in the Army and Navy of the United Nations should know that in reality they are fighting not only to destroy Fascism in the Axis nations, but also the Fascist forces inherent in world Capitalism itself. This will afford them a brighter outlook. The average youth in the Army and Navy of the United States, at least, does not have a bright outlook upon future social and economic conditions. Economic imperialism, he feels, will still dominate the world. But this is not true. *What he is fighting for now is to prevent this very thing. The bright outlook for him rests in his knowing who his enemy is, who got him into this war, and how it will be prevented from ever happening again. May God speed to him this knowledge!*

The Peace of the Second World War, as also the spirit of reconstruction in the post-war period, therefore, must consist of more than the destruction of Nazism and Fascism in the Axis nations and making the world safe for the continuation of the Capitalist-Fascism in America, Britain and China. Besides the peoples of other countries do not want to continue to live off the "charity" of the exploiting Capitalist countries. They want the resources of their own countries and the privilege of building up and living under a social order of their own choice. They want a democracy of their own choice, even if they have to fight among themselves to attain it. *And the time has come in which the larger nations instead of interfering and preventing economic freedom to the smaller countries of the world, must assist them in attaining it.* Yet how can this happen if Capitalist-Fascism is again enthroned in the larger nations?

No one should wonder why I have referred so constantly to Great Britain and the United States. Upon the governments of these countries will depend whether Capitalist-Fascism as a cause for future wars shall be removed and whether revolutions will follow in the aftermath of the war. This depends on the good or evil influence they exercise on the peoples of other countries. The effort to retain world Capitalism is certain to have an evil influence in the post-war world.

And there is imbedded in these governments the same degenerate Fascist element of evil that existed in the Axis governments—although it is not as yet the controlling force in them. It is the pro-Fascist anti-Soviet Russia Capitalist class and their hirelings in and out of the government, also the anti-Communist force in the Catholic church, and to a large extent among

Protestants. Upon the defeat of the arch-Fascist Hitler, these evil forces will endeavor to set up their own brand of Capitalist-Fascism and return to the old order as before the war. All this is what will foster revolution among the peoples of other countries who will be desirous of establishing a Socialist or semi-Socialist order—especially in central Europe and Asia. I trust I have made my argument clear.

In all this we have some idea of the second phase of the war, which the first phase will not help us over. (By the first phase is meant the defeat of the Axis in the attempt at world domination; by the second phase is meant the Peace, the post-war period and the transition, which consists in preventing world Capitalism—Capitalist-Fascism—from controlling the governments of the nations.)

We do not want a third war to remove Capitalist-Fascism; nor do we want a revolution against it at the close of the war. We want this to be Capitalism's last war. We should aim for a sane and sensible replacing of so-called Capitalist democracy by a Socialist and Communist democracy, peacefully, and as rapidly as the old social, political and economic conditions will permit. In framing the Peace this course should be kept open. A Peace that can be framed in such manner as will end the economic aggressions, exploitations and oppressions of private Capitalism (which in its consummated state has become synonymous with Fascism) will be the greatest Peace in the history of the world. *Let our new League of Nations or its equivalent control world Capitalism this time instead of world Capitalism controlling it.* Let the framers of our Peace adhere strictly to this principle. It is as simple as knowing the difference between good and evil. It is a moral issue.

CHAPTER V

THE FALSES OF CHRISTIANITY IDENTIFIED WITH
CAPITALISM AND FASCISM

If we should leave out the part the falses of Christianity are playing in the cause of the Second World War we should be leaving out perhaps more than half of its real cause.

I doubt if ever there were a war in history in which the falses of religion did not play a part, and more often the greater part. Since the evils and falses of religion have their origin from the perversion and corruption of the goods and truths thereof, they can become the most destructive force in the world, committing the worst human atrocities, justifying evils of life, and corrupting governments. On the other hand, the goods and truths of religion will perform the noblest deeds for humanity. We have evidence of both of these circumstances in history. We should not commit the error of condemning religion itself because we may see it only from its perverted side.

That is the view I would have every one take of religion. I have been told by friends that if I wanted my book widely read, I should leave out religion. This I cannot do. Nor can anyone else explain fully the cause of the present world crisis and greatest war in history, and leave out the part the church has played. I fully realize the delicate nature of the subject of religion and how impossible to please both sides—those who are opposed to all religion, and those who cannot

bear to hear anything said against their particular religion.

I can only hope that those who have been antagonistic toward all religion may see something acceptable in my realistic view of Christianity, and thus discriminate between the good of religion and the evil thereof; and that those who do not like to have anything said against their religion, will at least keep an open mind. To the latter, as a remedy for their state, I would recommend reading and studying the teachings of Christ direct from the Word in their application to life, and not blind adherence to the doctrines and dogmas of the organized church with respect to any justifying faith-alone which separates religion from good of life.

Christianity is not merely a set of doctrines and creeds. If it does not have relation to good in man's life and thence the common good of all men, it is a deception and can become an evil to man and society. It should function in the social and economic relations of men. That which has proven fatal to Christianity in one's life,—that which turns its good into evil,—is its separation from good of life. All down the line of history we have seen the good in religion fail in this identical manner.

Since all religions have relation to good, and are real or effective in one's life so far as good predominates over evil, it should be a simple matter to see when this good has failed. The only requirement is an affection for good, enabling one to discriminate between good and evil, truth and falsity. And in the Christian religion our criterion or standard which enables us to thus discriminate, are the teachings of the Lord. On this basis Christianity in one's life is living or dead. No church or man-made doctrine can change this fact

as to what constitutes religion. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

Thus it is a great mistake to suppose that it is the church with which one has united or the doctrines and creeds to which one has subscribed, that constitutes religion. The church teaches religion, but religion itself, to be living and not dead or a mere deception, must have relation to good of life. The thing that counts, is the extent one identifies one's life with the teachings of the Lord. If one acknowledges His teachings, and yet lives contrary to them, thus a life of evil, to that extent such a one has corrupted the good in religion. He has turned its goods and truths into evils and falses in himself, and is not in the reality of religion, but in the delusions thereof.

Such a one will cling all the more to the church and put himself in its keeping. The false doctrines and dogmas of the church will justify his evils of life, from which the deceptions and persuasions of religion are confirmed. But the fact remains that all the religion man possesses is determined according to the life he lives and loves. It is the purpose of the church to teach religion, and the end of religion is good of life. This is all any church on earth can do for man.

The good which determines a man's life or religion is measured according to his unselfishness and love towards his fellow man. Hence the Scripture: "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." "Love is the fulfilling of the law."

The failure of Christianity is also evident in man's inability to discriminate between good and evil. *As evidence of this inability one has only to refer to the*

social state of Christendom. How little true Christianity must exist when four or five hundred million Christians will allow the social state of Christendom to become what it has; who support, or raise no protest against, a social order that brings on wars and wholesale social and economic injustices!

Even before the First World War we were boasting about being too civilized to have any more wars. Then after the war we were sure we should have no more. Yet look what happened in the short span of a little more than twenty years, beginning a second time in the very heart of Christendom! *There was not enough moral decency and Christianity left in the Capitalist democracies to oppose three bandit nations who took it upon themselves to seize power and enslave the world.* And behold, the bandits would have succeeded if it were not for Communist Russia, the country the Capitalist democracies and the church condemned and hated, and whose destruction was preferred to that of the bandit nations. *Soviet Russia, the country that saved the world from Fascism, and that had to combat and destroy the power of the falses of Christianity before she could build up her new social order that would form a bulwark against world Fascism!* What greater indictment of the church then these facts? Where are the moral grounds for their denial? Behold the Catholic church today supporting Fascist Franco in Spain.

Capitalism supported by the falses of Christianity is the evil thing that supplies the false initiative and ambition, which, from love of money, corrupts the soul of the rich on one hand, and impoverishes and brutalizes from want the masses on the other. In America, the richest country in the world, this system permits three or four per cent of the population to own or

control ninety per cent of the wealth of the country; it creates depressions in which "one-third of the nation is ill-fed, ill-clothed and ill-housed," it destroys food in order to keep up prices and profits, and to retain the Capitalist system.

If Christendom is Christian and can discern between good and evil, why can she not see that her social order will have to be changed before there can be "peace on earth and good will toward men?" Why can she not see that private Capitalism sponsored by government prevents men and nations from acting Christianly toward one another. Only the falses of Christianity could cause men to be blind to this fact. *True Christianity enables man to discern between good and evil and creates an affection for truth. The falses of Christianity destroy this ability, and create an affection for the evil and false. What is this affection? It is love of self and love of money and worldly power under a corrupt Capitalist-Fascist system of government which true Christianity condemns!*

There is no excuse for the continuation of the private profit motive in government when the present wars and social and economic evils are traced to this system. And there is no mistake but that they can be traced, if Christians have the moral desire to do so. Fascism is nothing but arch Capitalism.

No wonder Soviet Russia had to repudiate the falses of Christianity which were identified with Czarism before she could establish her new order. I doubt if there is one out of a thousand, outside of Russia, who realize the significance of this momentous fact—because they do not realize the corrupt nature of Christianity, and that it is allied with a corrupt social order, Capitalist-Fascism. The falses of Christianity identified with the

Czarist regime played a far greater part in the cause of the Russian revolution than the world is as yet able to realize. Indeed this is a truth it does not want to realize.

There is in all the Capitalist-Fascist countries a parallel condition to that of Russia before the revolution. This is what Tolstoi foresaw as "taking place not only in Russia, but in all the Christian world." As the failure of Christianity to change social conditions in Czarist Russia led to the revolution, so corrupt Christianity allied with Capitalism and Fascism in the other Christian nations was a cause of the Second World War. Tolstoi was one of the very few Christians who realized that for Christianity to be real and living it must function in the social and economic relations of men and nations. He condemned the church for this failure.

As to revolutions taking place in the other nations of Christendom similar to what took place in Russia, as might be implied from the writings of Tolstoi, it would seem that the present war has brought about conditions suitable for the transition from Capitalism without revolution. The only thing that will cause revolutions to follow the war will be the effort of the corrupt ruling class of the Capitalist-Fascist countries to re-establish oppressive Capitalism. *It is the duty of true Christianity to prevent this. That is what Christians should learn from the war if they learn anything at all.*

It may be difficult for many to realize the part the falses of Christianity are playing in the Second World War, just as many do not realize that the war started out as a Capitalist-Fascist war, but that when Russia became involved its whole complexion was changed. It became a people's war against Capitalist-Fascism—

not in Nazi Germany and Japan only, but over the whole world. The full impact of the issue and significance of the consummation of the age had struck. The forces of Capitalist-Fascism, or world Capitalism belonging to the old age of Christianity, and the forces of liberalism democracy, Socialism, Communism belonging to the new age, are the two forces involved in the war. Though all these forces—such as the Fascism in the Capitalist democracies—may not be taking active part in the physical combat itself, they are a part of the issue involved in the war just the same. These, for example, as every one should know, are the pro-Fascists and anti-Communists in the United States and Great Britain. Thus the issues involved in the world's greatest war are far-reaching and profound.

With respect to the darkness caused by the falses of Christianity,—it is commonly believed that the bandit nations alone were the cause of the war and that Christianity had nothing to do with it. Let us correct this error by understanding that professed Christians supported Capitalism and Fascism and opposed Socialism and Communism, even to democracy itself; *and that this prevented the remnant of good in the Capitalist democracies, and the church, from collaborating with Soviet Russia against Axis aggression, and thus prevent the war.* And because this was not done, and because it was much more desirable that Socialism and Communism be destroyed than Capitalist-Fascism, the falses of Christianity, particularly Catholicism, collaborated not only with the Capitalist democracies, England and France, but with Fascism itself to the end that the Axis powers be used against Russian Socialism. *Here we have the stupid blundering actions that climaxed in the war, and in which professed Christians unmistakably*

took part, directly and indirectly; directly, with intent to do evil; indirectly, from ignorance unbecoming Christian intelligence and morality.

From the beginning, the Catholic church supported the Fascism of the bandit nations as opposed to liberalism, democracy, Socialism. The present Pope is quoted as saying that "Communism is the greatest evil in the world." Regarding Mussolini's murderous expedition into Abyssinia, the Pope at that time, speaking in behalf of the view point to be taken by Catholics, said, "We want peace with justice." By this we understand that the actions of Italian Fascism is what Catholicism regards as "justice." What injustice had the helpless Ethiopians done to Mussolini and the Italian people that any kind of "just" war should be waged against them? The whole world knows they had done no injustice provocative of the war upon them.

The Catholic church, as everybody knows, was behind Franco in Spain. It secretly supported Japan in Manchuria in 1931. It and the democracies, France, Britain and the United States, handed Spain over to Mussolini and Hitler. The new People's government in Spain was democratic and leaned toward Socialism (*the only direction in which true democracy can lean.*) It had removed corrupt officials, and bid fair to break the hold of Catholicism on the people and the government. But because democracy, Socialism and Communism were the enemies of Capitalism, Fascism and Catholicism; and because Nazism and Fascism should be built up and rendered strong in order to be used against Socialist Russia,—a liberal, democratic Spain, could not be tolerated!

Thus we are able to see why the Capitalist democracies in conjunction with Catholicism brought about the

rape of Spain. It is said "brought about" by them, not necessarily because it appears as though it was planned, but because even if it were not, *the democracies and true Christianity could have saved Spain, and so changed the whole course of events in Europe. If ever there were a moral, a Christian, or a democratic issue involved in any war in history, it was in the case of the people of Spain defending their legally established government against Fascism and the falses of Christianity! Where was the moral conscience of Christendom? It was dead from the lack of a living Christianity!*

In view of these facts will any one say that corrupt Christianity did not play a large part in the cause of the Second World War? What was permitted to happen to Spain, whether it was planned or not, was a forerunner of the great war. The same evil forces that betrayed and crucified Spain continued on into the world war. *What occurred to Spain was intended to be carried out against Russia. And to all evidence would have succeeded if it were not for a miracle thwarting the evil forces working to this end. Hitler could not be controlled by Catholic Fascism any more than he could be controlled by Chamberlain's Fascism. Look upon Spain and you will see what was intended to happen to Socialist Russia! Look upon the world war as beginning in Spain. But Hitler made no concessions to Catholicism because he wanted the world for himself.*

There is no case in history where a corrupt religion has not allied itself with a corrupt social order. If possible it would dominate the social and political situation. That is the precise method employed by the Catholic church and a large portion of the Protestant church today. Not to know, therefore, that corrupt

Christianity is allied with Capitalism and Fascism, (the corrupt social order that has caused the greatest war in history), is to be ignorant of what is going on in the world—too ignorant for one's own good and the good of humanity! Corrupt religion is repeating itself in history.

Christianity is dead or living according to whether good and truth or evil and falsity predominate in one's life. A living Christianity is the remnant of good and truth a man may possess. This is what is signified by the "elect" in the Twenty-fourth chapter of Matthew. "He that shall endure unto the end, (in the love of good and truth), the same shall be saved" (from identifying his life or love with the evil and false). The affection for truth derived from good or love is the saving element in man's life which prevents him from identifying it with evil and falsity, the perversion and opposite of good and truth. This is man's moral and spiritual guide. It is the gift of God that lifts him upward to higher and nobler planes of life to eternity. It is the purpose of Christianity to implant this in man. It is religion. If the moral conscience with which to discern between right and wrong, good and evil, does not exist in man, Christianity does not exist; religion does not exist, but persuasions thereof, which we call the falses of religion, or corrupt religion. *According to Christianity, and according to the divine order of man's creation, to be "saved," simply means to be saved from identifying one's life or love with the evil and false. The lusts of the love of evil and falsity are "the fires of hell" or "hell fire." In the Word, Hell has no other meaning. The kingdom of Hell, like the kingdom of Heaven, is in man according to his ruling love; for love is the life of man.*

Corrupt Christianity and a corrupt social order have jointly plunged the world into two great wars. It may seem hard for some to believe, *but it appears that our world crisis has narrowed the issue down, to where professed Christians, ignorantly or otherwise, are guilty of contributing to evil, injustice and war, when they are not opposed to the continuation of Capitalism and Fascism.* The reason for this is that the issue involved in the Second World War is between Capitalism and Fascism belonging to the old age of Christianity that is ending, and Socialism and Communism belonging to the new age that is beginning. Here it would seem *is the dividing line between the moral and immoral concept of the social, political, economic and religious issues in the world today.*

There is a time when ignorance can become a great evil, because there is a time in one's life when if one is not for a thing he is against it. There is a kind of judgment in man's life when he comes to a certain point of decision between good and evil from which he places himself on one side or the other. He cannot be neutral. In the present world crisis and transition of the age there seems to be something like this taking place. *If one is not for a new world order that will remove the cause of war and social and economic injustice and lay a firmer basis for the practice of true Christianity and the brotherhood of man, then one is against such order.* This is to choose the side of the evil and false. Man cannot serve two masters. He will cleave to one and despise the other.

There is a passage in that mysterious Book of Revelation, unmistakably addressed to Christians, which reads: "I know thy works, that thou art neither cold nor hot; and I would that thou were cold or hot. So

then because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth."

It will be observed that the word "works" is here used, as it is throughout the Word, designating that by which the internal life of man is determined. *If we keep the falses of religion out of our lives, common sense itself will teach that a man's life, whether here or hereafter, is determined by his works, his deeds,—thus by the kind of life he has loved and lived.* All the religious dogmas and doctrines in the world could not change this fact of man's being. Who does not know that the life of man terminates in his works which proceed from his will? It is from this that the will is his inmost life? The understanding is an instrument of the will, like the body is of the soul.

The ruling love of man constitutes his state of life; and can be a love for evil or a love for good. To believe that man's life, here or hereafter, can be anything else, is a deception. If it is a love for the evil and false, (i. e., love of self and love of money for the sake of self, and injustice towards man), the only way it can be changed is by changing it to an opposite love for good and truth. The Christian religion exists for this purpose and end.

Evil and falsity, inasmuch as they have their origin as the perversion and opposite of good and truth on the part of man who is nothing but a receptacle of the good and truth of God, are not abstract things unidentified with man's life. If the evil and false are willed they adhere to the life and constitute it the same as good and truth does when they are willed. To do evil to others is to identify one's life with an act that is the opposite of good. And the evil and false carry with them their own punishment as a violation of the divine

order of man's creation and relation to God and man.

If man does not know that his being is held in a perpetual balance or equilibrium between good and evil, and that evil, which has relation to the will, and falsity which has relation to the understanding, are in themselves nothing but the opposite of good and truth, he has missed knowing the first principle in sound philosophy and religion.

Man is not saved from the evil and false by an arbitrary act of God,—as by the Incarnation and sacrificial death of a second Person of the Godhead,—*but by examining and seeing his evils and falses and turning from them. God provides this ability by order of man's creation and relation to Him. The Incarnation of God-Man in the outmost of the universe did not remove evil from man and justify him by "faith alone." It opened a way and made the removal of evil possible through man's coöperation with God in the divine order of his creation.* "He that taketh not up his cross and followeth after Me is not worthy of Me." "I am the way, the truth and the life." "Without Me ye can do nothing." Man is a receptacle of life from the Lord.

The false doctrine of "justification by faith alone" as taught almost universally in the Christian church has been a source from which the lives of hundreds of millions of Christians have been corrupted. Much could be said about the origin of this falsity, as seen in the light of the truths of the new age of Christianity, if this were the place to do so.

In view of this standard of Christianity and the failure of the church, how are we to suppose the war in Spain and the Second World War could have come about without millions of Christians (many in high places) sharing the guilt of their cause? They

shared it in the manner we have described with regard to the Catholic church in Spain and corrupt Christianity in general throughout the democracies. *For the crime committed against Spain was by the evil forces of false Christianity allied with Capitalism and Fascism, with which professed Christians identified their lives, when they willed to commit the evil that befell the people of Spain!*

Then these evil forces willed to commit the same crime against Soviet Russia. They would not collaborate with Russia to stop the aggressions of Fascism, (the only way the war could have been prevented), but collaborated instead with Fascism, with the object of using it against Socialism and Communism. By this the falses of Christianity, in conjunction with Capitalism and Fascism, were the cause of the Second World War! The sin of Christendom in the cause of the great war, is that it hated Socialism and Communism worse than Nazism and Fascism.

In my book, *The New Age of Christianity*, published in 1935, I gave a general spiritual interpretation of the Twenty-fourth Chapter of Matthew in the order of the verses, from verse 4 to verse 31. It was shown that in its internal sense the chapter contains a description of the decline and end of the Christian church, very similar to the end of the Jewish church at the time of the Lord. *The "end" of the church, like the end of good in anything, is said to come when that state is reached in which the evil and false predominate over good and truth. I showed that the chapter did not refer to the "end of the world" or any particular century, but the end of the first age of Christianity and the beginning of a new age; or as Tolstoi has said, "the end of one view of life, of one faith, of one method*

of social intercourse between men and the commencement of another view of life, another faith, another method of social intercourse."

From the internal sense it was shown that the personal coming of the Lord was not to be understood; but the successive decline of good and truth, or what is called in theology, charity and faith, and the consequent rise of evil and falsity, or a false faith and disappearance of charity or love; *that this circumstance applies to the church itself and Christians in general, and not to the state of the world or those outside of the church, as is falsely believed by most Christians*, especially those who have fallen under the influence of the doctrine of justification by faith alone so universally received in the Christian world. These have corrupted Christianity in their own lives by the separation of the good of religion from life. Hence the blind and hypocritical adherence to the doctrines and dogmas of the church, while from their actual life they corrupt the social order of Christendom.

By the "second coming of the Lord," is meant simply a fuller establishing of the Christian religion by revealing new spiritual truths from the internal sense of the Word, and illuminating the undersanding of men.

That otherwise sincere Christians should have rejected the true meaning of the Twenty-fourth Chapter of Matthew with respect to the state of the church and Christians, and remained in its literal sense, and therefore the false sense, over a period now of some one hundred and seventy-five years, (since it was first revealed through Swedenborg), has been disastrous to our times. The slow growth of the New-Church (Swedenborgian) established from the internal sense of the Word and doctrine drawn therefrom, has not

contributed to the transition of the age, nor to the prevention of the corruption of the social order of Christendom and consequent human suffering and wars. All this, in a word, is traced to the failure of Christianity to function in the social and economic relations of men and nations.

The corruption of Christianity has brought on a period in which the spiritual or religious state of man has not kept up with material progress. It is evident that every other branch of knowledge in the world has advanced most rapidly during the period of the last hundred and fifty years, (the period in which the new truths of Christianity should have been received and the good of religion advanced). Whereas the church and religion have steadily degenerated, causing the world crisis and war. Concerning this circumstance, a few years back I wrote the following:

"The organized church which includes enough Christians to control the social order of Christendom, failing to advance spiritually and morally with the material progress of the times, notwithstanding that new spiritual and divine truths have been revealed under the Providence of God for a new age of Christianity,—the church, on the contrary, has continued to deteriorate. While the natural or material, such as science, invention embracing wealth-producing industry and conveniences of natural life, government to the point of political democracy and democratic systems of education, have all continued to advance towards a new social and economic order for the new age of Christianity foretold in the Word of God. The moral and spiritual comprehended under the head of true Christianity, has, therefore, not kept up with material progress. *In consequence, the goods and truths of Chris-*

tianity which should have been the moral force in bridging over the end of one age into another, have been lacking."

In view of all this what are the conclusions, and what evidence have we based on actual conditions in the world? First is the fact proven in history—that a corrupt religion will ally itself with the corrupt social order of its time. And two world wars taking place in the heart of Christendom should be proof enough that her social order is corrupt. Great wars do not happen without profound causes.

If Capitalism merging into Fascism and repudiating democracy, and bitterly opposing Socialism and Communism in order to be retained in power, is the cause of the Second World War, as we have seen, then this should tend to prove two things; *first, that Capitalist-Fascism is the corrupt social order with which the fables of Christianity are identified at the end of the church; and second, that the new world order which is to succeed Capitalist-Fascism, and which the truths of the new age embrace, is Socialism and Communism.* Thus we look upon the passing of Capitalism and Fascism as representative of the passing of the consummated corrupt social order belonging to the first age of Christianity; and Socialism and Communism as the beginning of the new world order for the new age of Christianity.

Other evidences in the world supporting this interpretation are: Since the fables of Christianity are identified with Capitalism and Fascism they will be foremost in opposing and condemning any new social order that would succeed the old order. And since the new order destined to replace Capitalist-Fascism is Socialism and Communism, the Catholic church, true to its

corrupt state as described in the Word, and referred to in particular in Rev. 17; 5, as the "mother of harlots and abominations of the earth," will condemn Communism as "the greatest evil in the world." And finally *if the new order for the new age has gotten a foot-hold in Soviet Russia, the authorities will have had to combat the falses of Christianity identified with the corrupt social order of Czarist Russia before its establishment was possible.* And this actually took place in the Soviet Union, to the shame and disgrace of the whole Christian world. (I shall deal with this astounding circumstance in a later chapter.)

CHAPTER VI

SOVIET RUSSIA THE SPEARHEAD OF THE
NEW WORLD ORDER

We all remember the pre-war days when Soviet Russia was called a "Godless country" and "menace to civilization." We are finding that about the opposite is turning out to be the truth. She is the one country in the world that is effecting a complete transition from Capitalism and that gives certain evidence of a new world order. But because the evils of Christianity had to be combated and removed in order to effect the transition, she is called Godless. *As to being a menace to civilization, she is the one country, as the Second World War has proven, that is taking the lead in defending and furthering our civilization.* No people in the world are united like the Russian people. No people had more to live for, to fight for, and to die for, than they.

The "Godless countries" and "menace to civilization" are the Capitalist countries going Fascist; the countries where the evils of Christianity, notably Catholicism, supported Fascism as against liberalism, democracy, Socialism.

Mere profession of Christianity, embracing false beliefs about God, subscribing to church doctrine, dogma and creed; running to the church and confessing sins, then doing evils all over again; bowing before wooden images and praying to them, along with other barbaric practices,—is it possible for our age to believe

that this makes peoples and nations Godly? The manner in which men live, the Christianity they practice in their social and economic relations—that is the evidence of Godliness. Whatever may be said about her anti-religion, Soviet Russia is laying a foundation for this very kind of Godliness. *And the astounding fact is that she had to combat the kind of "Godliness" the corrupt Russian church identified with Czarism represented before she could establish a social order based on the principles of Christianity and the brotherhood of man.*

What does this mean, but that in Russia, with the influence of false Christianity removed, the door is opened to the reception of true Christianity; that in her new social order a foundation is laid for the building of religion from the bottom up on the principles of the brotherhood of man. Whereas in the Capitalist and Fascist countries where the exploitation and oppression of man is practiced in the social relations, the door is closed to true Christianity and Godliness—the Godliness that exists and functions in man's relation to man, the only kind that is real and not an illusion.

Who, then, are the "Godless countries" and "menace to civilization?" Can anything be more Godless than the perpetration of war for Capitalist and Fascist expansion and perpetuation? Is the misrepresentation and falsehood about Soviet Russia, which the falses of Christianity and the Capitalist democracies have promulgated, a Godly or an un-Godly act? *We shall find that the un-Christian and Godless are those who have lied the most about Russia in order to keep the people from knowing the truth about the new order there; and who finally sought her destruction before the people should learn the truth.* They are the countries that

would not hesitate to strew Europe and the world with corpses, if only Capitalism and Fascism and corrupt Christianity could be kept in power, and democracy, Socialism and Communism prevented from spreading over the world. A terrible indictment! But we are in the midst of a terrible war. The world must know its cause.

* * *

The greatest good that came out of the First World War was the new social order in Russia. Without that Capitalist war the Revolution in Russia would hardly have succeeded. World Capitalism in conjunction with Czarism and corrupt Christianity would have been able to defeat it.

The twenty odd years intervening up until the Nazi invasion gave the leaders and the Russian people an opportunity to build up a coöperative order of society on the principles of Socialism, which, as is now evident, enabled their country to combat effectively the corrupt social state of Christendom at the consummation and end of Capitalism and the first age of Christianity. The Soviet Union, therefore, is the spearhead of the new world order. For without Socialist Russia neither the Capitalist democracies nor professed Christianity could have saved the world from the barbarism and slavery of Fascism. But through the Soviet System, as if by Providential foresight, Fascism was defeated.

As it required the First World War to remove the three Dynasties in Europe and to give the new world order a foot-hold in Russia through the Revolution, so it seems to be taking a second and more horrible war to remove world Capitalism—and at the same time

weaken the falses of Christianity which are identified with it. In all this we see the processes of the end of an age. What has happened in Russia and the part she has played in the great war is not by mere accident.

But as it is impossible to give an explanation of the world situation and leave out the spiritual or religious significance, which is the part the church is playing, we must also bring in this connection in dealing with Russia.

As the spiritual or religious significance of the world situation is the end of the first age of Christianity, when the church had become corrupt, and the beginning of a new age, so the natural or material significance corresponding to the spiritual,—as an effect corresponds to a cause and is inseparable from it,—is a new world order forming in Christendom. And “dividing the old epoch which is ending from the new which is beginning,” (again quoting Tolstoi), is world Capitalism going over to Fascism on one hand, and a new social order taking shape in the direction of Socialism and Communism on the other.

If the reader grasps this idea of thought he will have a spiritual idea of the world situation as the basis of his thought, and which will become fuller in his understanding in proportion to his affection for truth. New fields of thought will stand open before his understanding from which he can be liberated, if he desires, from many falses belonging to the old age of Christianity.

It should be understood that in all this Russia is playing an important part. Not, however, that the new world order is perfected in the Soviet Union, or anywhere else in the world,—nay, not any more than the new truths of Christianity have been received and

are perfected in man's life, but simply that both have a foot-hold in the world. The Bible, for example, is no longer a sealed Book. *It is written according to a law of correspondence which has been lost to man's understanding since the most ancient times, but which is being revealed, beginning from the time of Swedenborg, giving us a fuller understanding of its internal sense, the idea of God, man's relation to Him, and immortality. Still the church, for the most part, has rejected this spiritual sense, preferring to remain in the literal sense from which its fables can be confirmed. So also the new world order corresponding to the new age of Christianity (for which the internal sense of the Word was revealed) has gotten a foot-hold in Russia, but is rejected by the Capitalist countries,—and, of course, corrupt Christianity identified with Capitalist-Fascism.*

The new truths of Christianity are a growth in proportion as they are received and lived by man. Thus the fables of the old age of Christianity are rejected as the new truths are received. Likewise the new social order is a growth which will replace the old order embraced by false Christianity. In this idea of thought we have both the *natural* and *spiritual* significance of our times.

We look upon Soviet Russia as simply the one country that has effected the transition from Capitalism, which is the last of the old governmental order belonging to the first age of Christianity. In addition to this the people have been freed from the influence of false Christianity, rendering the reception of true Christianity possible (a matter we shall discuss in the closing chapter of this work).

All the nations of the world will undergo a similar

transition from Capitalism to Socialism and thence Communism as they enter into a higher stage of moral and spiritual civilization or the new age of Christianity. By removing the Capitalist principle in government and establishing a social order on the principles of Communism we shall lay a foundation for true Christianity in the outmost of the universe based on the brotherhood of man. Under the Capitalist system no such foundation exists. Both religion and science, the two essentials for a higher natural and spiritual civilization, have been perverted and corrupted under this system. The social state of Christendom, the two world wars in rapid succession, and the part Soviet Russia has played, should be evidence enough that a new world order is the "handwriting on the wall."

With our limited human knowledge, how are we to account for the new social order in Russia coming, it would seem, miraculously into existence through man in so short a time? Standing apart from the rest of the world, the Soviet Union has been the deciding factor in the Second World War, in saving the world from a period of Fascism—the most brutal and barbaric attempt at conquest and tyranny the world has ever witnessed.

There is reasonable evidence that the same Providence that revealed the internal sense of the Word for a new age of Christianity is preparing also a new social order, replacing the corrupt order belonging to the old age; and that although the age of *visible* miracles has passed, *invisible* miracles are still performed through man.

If Russia had been defeated by Nazi Germany,—as the evil forces controlling the Capitalist democracies

and the falses of Christianity in conjunction with Fascism were desirous of turning the great war to that end,—the new Socialist order in all probability would have been destroyed. Its expansion over Europe and the world would have been prevented. Fascism, through the leadership of Nazi Germany, would have gained control of the world. This evil force had to be thwarted somehow by the higher forces of good which come from God alone, and operate through men who are in good of life and love their fellow man.

These evil forces were defeated by the miracle that placed Britain and America on the side of the Soviet Union against Germany, Italy and Japan. *It was as a thunderbolt from heaven upon England and France when Hitler was drawn into war against them, and not Russia. This produced what was called the "wrong war." And being at war with England, and then attacking Russia, placed the evil forces in the British and French governments, which were plotting against the Soviet Union, in an opposite position from what they had wanted. The forces of good were defeating the forces of evil. The opposite was happening. England found herself an ally of the Soviet Union.*

The government of France, true to its Fascist character, had wiggled out by capitulating to Hitler, betraying its people into the hands of Nazism. Things did not shape themselves so that the Fascist ruling class of the government of Britain had the opportunity to capitulate. *And by the time Hitler had invaded Russia (at too late an hour) the British government had changed sufficiently, and the people having been aroused, there was nothing to do but to fight on the side of Russia. The "miracle" was completed. The evil forces—the connivers with Nazism against Social-*

ist Russia—were defeated by the forces of good that come from God, and are God's in man!

The providence of good, or God, it would seem, has been on the side of the Soviet Union—in the heart and soul of the Russian people—not only on the battlefield, but all during the miraculous growth of her new order. This Source of all good has also been kind to the British people. Not only was their government prevented from becoming involved in war against Soviet Russia, but things were so reversed as to provide that Britain become an ally of the great Socialist Republic. Although the government itself had sunk to the lowest depths of indecency, it was lifted to respectability,—at least for the time being, by fighting on the side of Socialism and common humanity. This is a circumstance that can be accounted for only as taking place over the heads of the pre-war anti-Socialist ruling class of the British government, and all the evil forces from which the war sprang.

The British government (more than any of the democracies) helped build the Nazi war machine. Turning on Britain this "Frankenstein monster" was at the point of destroying her. Then it miraculously turns out that Soviet Russia saves Britain from the hands of this very war machine. It is reasonably impossible that Germany could have been defeated without the help of Russia. Yet, as we have seen, the evil forces of Britain and France refused consistently all collaboration with the Soviet Union to this end.

And on the other hand, as by a miracle the Soviet Union was not attacked by Germany before it was possible to have Britain and the United States on her side. *We call this a miracle because it was the exact opposite of what the evil forces in Britain and France*

wanted preceding the outbreak of the war. As by a miracle Hitler withdrew from attacking England and attacked Russia, where he met his defeat. The final miracle of it all was that Russia was saved from having to fight the whole world alone. Not only did this not happen, but the Capitalist democracies (in which were the evil forces that collaborated with Nazism against the Soviet Union) were finally drawn over to her side, where they should have been in the first place in order to destroy Fascism or to prevent the war. (We refer to all this as a "miracle," because something happened repeatedly which was contrary to the intentions of the forces of evil, including corrupt Christianity.)

Some may think they have satisfactory answers to all these circumstances. As for my part I cannot see sufficient human explanation. From what I am able to see events turned out almost the opposite of human planning on the part of the forces of evil which were much stronger than the forces of good. *We shudder to think what would have happened to the world if Soviet Russia had not known what was going to happen and had not prepared for it! The bitter condemning truth is that the Capitalist democracies, in whose power lay the preventing of the war through the collaboration with Russia, did nothing to this end! While Russia did all in her power to prevent the war.*

My explanation is simply that Soviet Russia was the world's only real bulwark against Capitalist-Fascism and its domination of the world at the end of the age; that the new order in Russia was built up Providentially since the First World war as an eventuality to just such as is happening in the world today; that the Capitalist democracies could never have prevented world Fascism.

And if my interpretation of the Twenty-fourth chap-

ter of Matthew, and what Swedenborg has said respecting the state of the Christian church, and what Tolstoi has said regarding the social state of Christendom and the end of the age, are true, then what is happening in the world is naturally to be expected of the forces of evil. And these forces should be known by name, *as corrupt Christianity identified with Capitalist-Fascism in the governments of Christendom. In Russia the new world order for the new age of Christianity had gotten a foot-hold. And being destined to shape the course of events during the transition from the old social order to the new, the forces of evil were naturally bent on its destruction.* And it seems certain that if the Capitalist-Fascist governments, including corrupt Christianity, could have had their way, Soviet Russia would have been destroyed; all the nations would have joined together, if necessary, to this end. My interpretation, consistent with the turn of events in the war, as we have seen, is that the Providence of God prevented the forces of evil from accomplishing their aims. *By a "miracle," under these circumstances, is simply meant something that causes things to turn out differently than planned by humans, especially evil forces that are running counter to the forces of good.*

A firm belief that good shall finally triumph over evil is a belief in a Divine Providence, whatever else men may think it is. This is not superstition. It is the sanest thing in a man's life. In true religion, the belief in God will be also a belief in good. A belief in God that excludes the belief in good and that does not aim to identify one's life with the good in others, is the source of corrupt religions and false beliefs about God and His Providence. To love one's fellow man and aim to do good to him for the sake of good itself,

is to love the good in him which is of the essence of God. This love, being also the essence of true religion, would tend to bind the whole human race together in one brotherhood in God who is the one Father or Life of all. This is the reason for the commandment: "Thou shall love thy neighbor as thyself." The "neighbor" is the good in man, not the evil. A sure way to find God, or to be on His side, is to identify one's life with the common good of all men. To fail in this is to lose one's hold on God. For "he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

This lack of love and of doing good to others for the sake of good itself, is not only the source from which the good of religion is corrupted, but it gives rise to false ideas about the Divine Providence, and how it works through man. The Christian religion is guilty of this, as religions in the past have been. The Jewish church believed that when the Lord should come as foretold in the Old Testament, He would exalt the Jewish people and nation above all other peoples and nations. When He told them the truth about the corrupt state of their church, they had Him crucified, which signified that they had rejected the internal sense of the Word. The Christian church today is guilty of a similar evil and falsity. It believes, for the most part, that when the Lord shall effect His "second coming," only Christians will be saved and the rest of the world damned. *That the Lord is effecting His second coming by revealing the internal sense of the Word through man, beginning over a hundred and fifty years ago, from the time of Swedenborg, is not believed by the church. Yet by rejecting the internal sense in which the Lord is revealing Himself,—i. e., divine truths con-*

cerning Himself,—the church is rejecting the Lord at His second coming, very similar as the Jewish church rejected Him at His first coming.

Let us take an illustration of the idea of the Divine Providence which exists in the Christian religion with regard to the "second coming" of the Lord: If Christians believe according to the teachings of the church based on the literal sense of the Word, it is that the Lord will appear Personally in the clouds of heaven accompanied by angels with trumpets; that the world will be partially destroyed, along with the wicked and all unbelievers or those who have not accepted the atonement of Christ; that there will appear a new earth, and all those who have the right kind of faith will be acceptable to Christ, and will reign with Him a "thousand years." This would be considered the greatest of *miracles* and the climax of the Divine Providence in behalf of man.

Whereas according to the internal sense of the Word revealed for the new age of Christianity the Lord's second coming is not a miracle or act of the Divine Providence in the above sense at all; but simply the revealing of the Word's internal sense and the appearing therein of new spiritual truth for a fuller establishment of the Christian religion. This is accomplished through man. Christians should consider this interpretation seriously.

In giving the Word and in establishing the Christian church, *visible* miracles were performed. But in the new age of Christianity the miracle performed by the Divine Providence is the opening of the Word as to its spiritual sense through man. This kind of *miracle* applies to all men with respect to the good and truth they receive, in whatever degree. It is what has been going

on under the Providence of God during the war and has prevented the forces of evil from gaining control over the forces of good to which we have referred above. Miracles that overcome the forces of evil are performed *through* man when he submits himself to God and identifies his life with the common good of all men. This is all the kind of miracle the world may expect.

Christians henceforth will do well to know that God works through man, and not as false Christianity would teach,—by man standing with his hands hanging down waiting for God to appear in the clouds of heaven and Personally destroy the evil forces that would enslave the world, while man himself does nothing by way of coöperating with God. A religion of this nature is worse than no religion. Indeed it will have to be destroyed from people's minds before real religion can begin to exist. Its destruction is what is now going on in a large way in the Soviet Union, as we shall see when we come to treat of the use of anti-religion in Russia, and what it has accomplished by way of destroying the falses of religion identified with the Czarist government.

So much for the term "miracle." We come back now to our original position, *which is that the Providence of God has been working miracles through the people of Russia in building up the new order there to meet just such crisis as has occurred at the consummation of the age and the Second World War. Four or five hundred million Christians did not save Christendom from the forces of evil which would have enslaved it under Fascism. Neither did the Capitalist democracies, Britain, the United States and France. The evil forces dominating these governments would have gone*

along with Fascism, being satisfied in using it to destroy Socialism and Communism—the new world order for the new age of Christianity—if it were not for the “miracle” to which we have referred. It was through Soviet Russia, therefore, that the world was saved from Fascism. The evidence is convincing that without the Soviet Union the world, socially, politically, economically, would have been turned backward. The “new order” would have been Hitler-Facism, (the diametrical opposite of Communism), about which the Axis has been boasting.

Foreseeing the social state of Christendom and the world, in consequence of the corruption of the goods and truths of Christianity by the organized church, and using religion for evil purposes rather than good, —a transition to a new social order for the new age of Christianity would not be possible unless some special provision was made to this end. Therefore the new order in Russia was raised up through man (and, as we shall see presently, *by a Communist dictatorship, as no other way was possible*) *as an eventuality to this inevitable situation!*

This is my conception of the Providence of God and how it works through man. It did not work through the church, but outside, through those who made no claim to Christianity—*because the church was corrupt and identified with a corrupt social order opposed to the new world order.* The same is true of the first advent of the Lord.

In all this the Providence of God has met the needs of man, but man has failed to coöperate with God. The social conditions in the world came about because Christianity had failed to meet the moral and spiritual needs of the new age. New truths from the internal sense

of the Word were revealed for a new age of Christianity over a hundred and fifty years ago,—in ample time to change the social state of Christendom and prevent so great a world crisis and war,—but they were either rejected or not applied in the social and economic relations of men and nations. This would seem to be the reason why Russia was raised up Providentially, as I am trying to explain. Also why anti-religion was the only alternative in the Soviet Union with which to combat the falses of Christianity.

We have already seen that the Capitalist democracies became corrupt by establishing the private profit system in government; that the concentration of the wealth of the countries more and more into the hands of a few, and the control of the government by these few, impelled it towards Fascism and away from Socialism at the end of the age; and that a corrupt religion will always identify itself with a corrupt social order. These are the circumstances that were foreseen. Something had to be done by the higher forces of good or God in order to prevent a world crisis worse than what has happened.

For example, suppose Russia was just another Capitalist democracy leaning towards Fascism and away from Socialism and Communism—the new world order for the new age of Christianity. There would have been no solid bulwark against world Fascism, and nothing to prevent it from going over to Fascism.

But with the new order in Russia already established there is a different outlook upon the whole world. There is a spearhead for the new world order for the new age of Christianity. But suppose Socialist Russia would have been defeated by Fascist Germany, as the intentions of the Fascist forces in the Capitalist de-

mocracies was to turn the war to that end? With Russia out of the war, and her resources at Hitler's command, England, America and China could never have defeated the Axis powers. Or even if they had the real good that is to come out of the war would have been defeated. The transition of the age would have been thwarted. World Capitalism would still be the dominant force in these countries, and therefore the world. *The great influence of the Soviet Union upon the world would have been lost!*

Whereas,—even though it took a miracle, as we have seen, to bring the Capitalist democracies over to the side of Russia,—things have shaped themselves quite differently. THE GREAT WAR CAN END WORLD CAPITALISM AND FUTURE WARS, IF THE PEOPLE WILL TAKE ADVANTAGE OF THE COURSE WHICH HAS BEEN OPENED SO CLEARLY TO THEM. Soviet Russia, the spearhead of the new world order, though suffering heavily, comes through the crisis triumphantly, and lives gloriously in the eyes of the whole world. The real influence which will awaken the world to the necessity of a new world order through the removal of world Capitalism, comes from Socialist Russia. The outcome of the greatest world crisis and war of all time compels the honest and fair-minded peoples, the forces for good in all countries, to look in the direction of Russia for the new world order. One that will remove the cause of wars.

IGNORANCE AND FALSEHOOD CONCERNING RUSSIA

There are two kinds or grades of evil that are responsible for the social state of Christendom and the great war—*evil from ignorance and wilful evil. Evil*

from ignorance is not as condemning as wilful evil, still it does not excuse. It brings its own punishment. The mass of the people are suffering from the war because of the evil of ignorance. While the higher-ups in the church and in the governments are they who have committed wilful evil with relation to bringing on the war. They have lied to the people about Soviet Russia, about Socialism and Communism.

There are various ways and methods of poisoning the minds of the people as to the direction in which the better world order lies. *We should naturally expect the Fascist countries to take the lead in administering this poison, but we would not expect the Capitalist democracies in which some remnant of moral good and Christianity is supposed to exist, to follow suit.* Yet the circumstances that led to the war proves that this is precisely what they did.

When Hitler, the representative of arch-Fascism, and world's supreme murderer, called for a "holy crusade against Bolshevism," the Catholic church and the ruling class in the democracies lined up behind him. A movement of this kind was exactly what these forces of evil wanted. Saving Capitalism depended upon preventing Socialism and Communism from coming to power. The Berlin-Rome-Tokyo Axis would do the work if assisted silently and deceitfully by the Capitalist democracies and the church! To this end—if Fascism or Nazism was to be used to destroy Socialist Russia—there must be carried on a systematic campaign of lies about the Soviet Union and Communism. The people must be kept from knowing the truth. They must be told the opposite of the truth.

These evil forces were right. If the people had known the truth about Russia including the principles

and teachings of Socialism and Communism and about its being the bulwark against world Fascism, the Second World War could have been avoided. Why did they not know it? Who prevented them from knowing it? Why do the ignorant and guiltless suffer? We shall see.

Let us give our attention for a moment to those who claim bitter opposition to Communism and Soviet Russia. Let us see if we can give some estimate of how this opposition runs, the cause of its origin, and who are guilty of *wilful evil*, and who are guilty of the *evil of ignorance—the combined evil that caused the Second World War!*

About seventy-five per cent of those (in the United States with less per cent in England) who condemn Communism, do not know intelligently what its teachings and principles are, nor what has been accomplished in that direction in the Soviet Union. *The Capitalist press with its hired writers, its intellectual prostitutes, corrupt politicians serving the money interests, and, of course the church, are almost entirely responsible for imposing this condition of evil from ignorance upon the people! If real democracy (saying nothing of Christianity) had existed or even been desired by the controlling forces of these countries, there would not have been this ignorance. The people would have been given the truth instead of lies. The world situation leading up to the war would have been changed and the war avoided!*

It is a known fact, even as things stood, that the great mass of people in the United States, England and France, were in advance of their governments; that is to say, they were leaning towards liberalism and were desirous of real democracy and wanted to see at least a little of the "golden rule" practiced. For example here in the United States it has been estimated that seventy-five per cent of the people, including the most

intellectual, wanted the embargo on shipment of war material to the Loyalist government in Spain lifted; they wanted a ban on shipment of war material to Japan; they wanted collective security by England, France, the Soviet Union and America against the aggressions of Fascism. But these wishes along with many others were all in vain. This illustrates what is meant by the people being in advance of their reactionary and conservative governments. During the immediate years preceding the war is when the people should have been given the truth about Russia. But that was the very time the greatest effort was being made to keep it from them.

In a preceding chapter it was estimated that the press in the United States is at least ninety per cent controlled by the big money interests. Accordingly, what have the people been receiving, but ninety per cent falsehood concerning Soviet Russia as against ten per cent of what is true. Under such circumstances how are we to expect them to know the truth? *This misinformation or falsehood produces the seventy-five per cent (as estimated above), who condemn the Soviet Union and Communism from ignorance, and in the crisis through which the world is going at the end of the age, constitute the great bulk of the evil from ignorance which contributed to the cause of the war!*

As to the other twenty-five per cent—even though they knew that in Russia Socialism and Communism were proving to be a superior governmental order for the social and economic welfare of all the people than Capitalism, still from their love for the exploiting system and the riches and power they have gained under its rule, and from love of self more than humanity, they were impelled to speak against any new order

that would replace the Capitalist system. *They who do this are laying themselves open to the practice of wilful evil.*

This classification of the opposition to Socialist Russia gives us an idea of the evil source from which this opposition originates. Within it there is also a self-satisfied middle-class who have little or no interest in the social and economic welfare of all the people. They say "Socialism and Communism will come about some day, but not in our time; meanwhile Capitalism is good enough for us." They do not realize that their attitude of "good enough for us" has contributed to the cause of the Second World War. What evil such attitude will contribute after the war remains to be seen. Their luke-warm inactive attitude places them on the side of the evil forces of Capitalism and Fascism, not from the standpoint of ignorance but from inaction at the time of a world crisis. Not to oppose an evil is to become a participant with it.

But those who are foremost in condemning the Soviet Union, and in poisoning the minds of the people are those who know the truth, and are greatly alarmed from the fear that world Capitalism will be replaced by Socialism and Communism. They are the higher-ups in the twenty-five per cent class. They know that Socialism and Communism are doing wonders in Russia by way of uplifting a down-trodden people and transforming a backward country into a land of plenty. They know what Communism teaches, and that when in power will put an end to the exploitation of man by man which exists under the Capitalist system. They know that in Soviet Russia these things are happening. They are not ignorant. They are not among the seventy-five per cent whose condemnation of the new order in

Russia is from ignorance. Nor are they inactive like a portion of the twenty-five per cent middle-class. They are active. *They are the creators of the seventy-five per cent class! They are guilty of wilful evil in the cause that led to the Second World War!*

Again; the heads of the Catholic church know what Communism teaches. They know that if Capitalism is removed as the teachings propose, and is being carried out in Soviet Russia, the economic structure on which society rests today will be almost reversed. There will be no exploiting ruling class. The political power of the church (under Capitalism), with its economic exploitation in the name of religion, will come to an end. But to prevent so great a disaster to Catholicism, the Pope and the leaders in the church tell the subjects of the church (who are among the seventy-five per cent who are ignorant of what Communism teaches, and most of all of Soviet Russia itself) that "Communism is the greatest evil in the world." And because the Pope says so, Catholics are supposed to believe it; and most of them do. So long as ignorance of this kind exists wars will continue.

In view of all this, who are the evil forces of the world who create and perpetuate corrupt social orders and cause wars? They who are in high places, the church, the rich, the kept press, the remnant of degenerate royalty and nobility,—the whole Capitalist-Fascist system which makes these evils possible—are guilty of these crimes against humanity!

Shortly after the miracle that made Great Britain a military ally with Communist Russia against Germany, a high official in the British government, while sympathizing with the *Russian* people because of their country having been attacked by Hitler, still felt

that he must tell the *British* people that he "detested" Communism.

This pretense to discriminate between the people of Russia and their government, or Communist leaders, who have built up the country and unified the people, gives evidence of subtle intention to deceive. For the speaker was not ignorant. He knew that the people of the Soviet Union were united behind their Communist leaders. Neither could he "detest Communism" on the grounds that it had been an evil to the people. He knew better than that. *Yet that is what he seems to have wanted the British people to believe.* A remark of this kind would also serve as a word of apology to the upper British class for the government having become an ally with the Soviet Union. May there be an end to this kind of hypocrisy and deceit.

Let us be fair enough and desirous of the ability to judge things according to the good or evil they produce, and to weigh them in the balance between good and evil. If any one can prove that Communism, or the aim thus far at establishing Communism in Russia, has done an evil to the people—if evil has overbalanced good in their social and economic relations—then, such a one, from the criterion of truth, can say he "detests," hates or condemns Communism. Otherwise such detestation, hate or condemnation, is on wholly false grounds and should be challenged by truth.

As for the position I have taken with regard to Capitalism, I can say I "detest" a Capitalist system of government, because, such as it has become, the evil in it predominates over good. In the preceding chapters I have demonstrated this to the understanding according to the moral standard which discriminates between good and evil—the only method by which

the true value of anything can be determined. The speaker above who "detests Communism" has disregarded this criterion.

The people should realize that the moral, social and economic principles of Communism are in most respects the reverse of the principles of Capitalism. Particularly is this true when, from the private ownership of industry and land, the goods produced, and a money system that supports this principle, a few begin to get control of the land and industry. The wealth of the country concentrates more and more into the hands of these few, from which the many are proportionately impoverished. Then, through corrupt politics and the power and persuasion of money, we have Fascism, or government in the interest of a few at the expense of exploiting and impoverishing the many. The principles of Communism prevent these things by removing their *first cause*. Here is the common Webster definition of Communism:

"Organization of society on the basis of the common ownership of the means of production and of the goods produced; negation of private ownership of industry and insistence that the production of goods must be for common use, and not for private gain."

Following up this basic principle, a Communist government proposes economic freedom and equality of all the people, a classless society where there shall be no race discrimination; where each and all shall produce according to their ability for the social and economic good of the whole; thus where there shall be no exploitation of one class by another class, and no one shall profit from the labor of another, and each laborer shall receive the product of his own labor, or as nearly as possible.

Communism lays the axe at the root not only of the ancient and modern evil of mankind,—the exploitation of man by man,—but economic competition among the nations, which has been a constant source of wars. The great mass of the people should know these things and not continue to believe the falsehoods given out by the Capitalist press and other sources concerning Communism and the new social order in Russia. Ignorance is dangerous. It has been dangerous enough to contribute mightily to the great war. It will do so again.

Besides, there is nothing to hinder anyone from knowing, if he wants to know, that the teachings of Communism are thoroughly Christian and democratic—not merely in theory, but in practice; yea, a thousand times more so than private Capitalism, such as it has become. Only ignorance and inherent selfishness, it would seem, prevent the people from knowing this. *When the Catholic church takes the position it does regarding Communism, it is doing so not from the standpoint of true Christianity, but from the falses thereof embodied in the church.* It is defending a corrupt religion identified with a corrupt social order that inevitably brings on economic injustice and wars which a Socialist and Communist order would remove.

Communism in practice in the social and economic relations of men would create a democracy comparable to Christianity in practice. *Thus it is that Communism is strikingly related to true Christianity, while Capitalism seems to correspond perfectly to corrupt Christianity.* As Communism is opposed to private Capitalism it is also opposed to a false Christianity that supports Capitalism. If this were not true it would not be in line with true Christianity. From this it is evident

why false Christianity wants to retain Capitalism and Fascism, and is deathly afraid of Communism. For Communism means not only the end of Capitalism, but the end of the practice of corrupt Christianity under Capitalism for political and economic expediency.

Here we have an outlook upon what a new age and new world order really means. *For it is a matter of history that corrupt religions have always flourished under corrupt social orders. Remove the social order, as Communism proposes to remove private Capitalism, and you remove the basis for the continuance of corrupt religion identified with a corrupt social order! Now, my reader, this astounding circumstance is actually taking place in Soviet Russia. It is the turn-over due in all the nations of the world. Not only has private Capitalism been removed, but the hold corrupt Christianity has had on the people is being removed,—indeed, is already removed in the new social order, rendering true Christianity in harmony with Communism possible!*

(This brings us up to the subject of the two concluding chapters, where we shall discuss the approach to democracy in the Soviet Union, and answer the question: If Soviet Russia is the spearhead of the new world order for the new age of Christianity, why anti-religion?)

CHAPTER VII

THE APPROACH TO DEMOCRACY IN SOVIET RUSSIA

In the Capitalist democracies the people have been taught by the "kept press" that the new order in Russia is a dictatorship destructive of democracy; that in this regard it is not different from Fascism. It hardly occurs to the average person that there is such a thing as a good dictatorship with the object of leading the people to a state of self-government in a true democracy, the same as there is an evil dictatorship which has an opposite motive—to enthrone a Capitalist exploiting class, as under Fascism.

The reason the people in Capitalist countries do not realize why the new order in Russia had to be built up on the principle of a dictatorship of the proletariat (that is, the people), and not on the principle of political democracy, *is that they seem to have no other conception of an approach to economic democracy except by way of political democracy under private Capitalism.*

Yet a most astonishing circumstance has occurred in Russia with regard to her approach to true democracy, which those outside of Russia have taken little or no cognizance. *As if by some Providential foresight that the various Capitalist governments would not succeed in a transition to economic or industrial democracy for the new age of Christianity, some other approach than through political democracy under Capitalism must be provided, at least in one nation. I shall try to make*

this perception clear in the thought of the understanding as we proceed.

Having effected the transition from private Capitalism by dictatorial procedure, a foundation was laid for economic democracy. Thus Soviet Russia is on her way to establishing *political democracy* by first establishing *economic democracy* or freedom. It will be observed that the approach is the opposite of that in the Capitalist democracies, where the transition (from Capitalism) might have been effected through political democracy were it not for corrupt Christianity and corrupt politics.

For we have seen that the governments which had not already gone Fascist were leaning towards Fascism and away from democracy, Socialism, Communism. And when the crisis and transition of the age came—the great conflict of the forces of evil with the forces of good, the Armageddon of the Bible,—the Russian nation, as by divine guidance, was prepared for the emergency. The Capitalist countries, under corrupt Christianity and corrupt political democracy, were found wanting. They favored Fascism as against Socialism and democracy.

Thus it should be evident that the difference between Russia and the Capitalist democracies, *is that the Soviet Union is approaching political democracy by first attaining economic or industrial democracy. While the Capitalist countries would approach economic democracy through political or constitutional democracy. But because of private Capitalism and corrupt politics thence derived, this approach, as we have seen, thus far has failed. The point, therefore, is that Russia is succeeding in her approach because she removed private Capitalism, while the Capitalist countries have failed in*

theirs because the government sponsored private Capitalism! This is not theory. It is confirmed by manifest conditions.

Political democracy could have been a stepping-stone to economic democracy, and has been tried out as such; but up until the great war at least, it has failed. This failure, let me repeat, was the Capitalist countries going Fascist or leaning towards Fascism. *The private profit motive, supported by corrupt politics and corrupt Christianity, has steered the governments of Christendom towards Fascism and away from democracy. Here lies the tragedy of the great war, and, from reasonable evidence, the necessity of raising up Soviet Russia to meet the world crisis!*

If this is not true why did the so-called democracies, France and Britain, not omitting the United States, favor German and Italian Fascism instead of Russian Socialism? The world crisis and transition forced them to make a choice. *If real democracy had existed in these countries or had even been desired, the Second World War could have been avoided through collaboration with Russia against the aggressions of Fascism. But because true democracy lies in the direction of Socialism, and is attainable only as private Capitalism is removed, the Capitalist democracies bitterly opposed this course!*

Thus political freedom under a Capitalist form of government has failed so far in one of the world's greatest needs—economic freedom. Under a Communist dictatorship Russia is already well along in attaining this freedom. The Capitalist-Fascist countries caused the great war because they denied it to the people. Politics, wrongly called "the science of government," being corrupt, prevented the transition to

economic democracy through political democracy. Love of money and political power thence derived; love of self and disregard for the welfare of others, *which the private profit motive holds constantly before man, is the ancient and modern sin of mankind.* And now at the time of the transition from this hellish system and ancient evil of man, we are involved in the world's greatest upheaval and war.

If private Capitalism is removed by democratic procedure or otherwise, corrupt politics, which interfere and prevent economic democracy, will be removed. The governments of the world will then for the first time be heading towards their greatest achievement—economic freedom, freedom from want, a classless society. The evils for which a Capitalist society is responsible (which include a corrupt religion taking refuge under the money system) will be largely removed. Political issues derived from the structure of a Capitalist economy, would have no basis for existence. The economic issue would control the political issue. Thus a basis is laid for economic democracy and all that goes with it. A leftist or Communist dictatorship in its approach to democracy first removes the principle of private Capitalism from government. This is what prepared the Soviet Union as the bulwark against world Fascism.

Private Capitalism sponsored by government presents the ridiculous spectacle of corrupt political democracy fighting economic democracy, and preventing all transition from the Capitalist economy. Thus the evil of corrupt politics under the profit system has been great enough to prevent real democracy in the Capitalist countries and to cause a Second World War.

Circumstances such as the above should awaken us

to the real meaning and issue of our times. It should cause us to realize the failure and neglect of the Capitalist democracies. It should shame even the good that remains in them. If the real meaning of our time is a transition to a new world order in which true democracy will exist; and since the Capitalist democracies have failed in this transition through their political democracy, *how stupid of us to condemn the new order in Russia because it does not have the kind of political democracy we have. They who do this place themselves in the ridiculous position of condemning any other approach to real [economic] democracy than that which the Capitalist countries have themselves failed in!*

We have been given over to the false notion that political democracy is all there is to democracy, when, at its best, it is only the elementary of democracy. Political freedom or democracy demands economic freedom or democracy. We have been given over to the delusion that if political freedom to do evil—to act contrary to the welfare and interest of the people through corrupt politics—is not permitted, then democracy is interfered with. *The fact of the matter is that if political freedom does not lead to economic freedom, political democracy deteriorates and is corrupted. This has happened in the Capitalist countries.* It is how Fascism originates.

This is the sort of corrupt democracy that is not recognized as such—even as the evil-doer does not recognize or acknowledge his evil. The world fails to realize that its democracy under Capitalism is as corrupt as Christianity, and that both have failed to meet the needs of man. If our times prove anything it is that economic freedom, the next step in Christian

civilization, has been denied the people. The war is bringing out this issue.

We shall have to learn that the attaining of true democracy requires the removal of private Capitalism by the prescribed laws of government. Under the Capitalist motive man is trained not in economic democracy, but in economic exploitation and competition. This tends to corrupt the moral and truly democratic and Christian ideal in our own lives and in the social order. The governments of Christendom, in their attempt at attaining democracy under Capitalism, have consistently followed this rule of deterioration. The consummation of Capitalism, and the support of Fascism, and opposition to Socialism, by the so-called democracies to the point of causing the Second World War, confirms this interpretation.

With our kind of political democracy under private Capitalism the new order in Russia never could have been attained. Whereas under the Communist plan Russia will have her own political democracy just as fast as the people are trained in all the branches of the Soviet system. *Her political democracy will be based on and subordinated to economic or industrial democracy. Hence the approach was by putting economic democracy in the first place, and political democracy in the second.* Under Communism collectivism versus individualism. The overwhelming tendency under competitive Capitalism is to reverse this. The consequence is plutocracy under corrupt political democracy. The road to economic democracy is blocked.

The true idea of democracy must be based on economic freedom and equality; not merely political freedom from which corrupt political parties are built up under our money system, and then prevent all approach

to economic democracy. Real democracy will appear in proportion as private Capitalism disappears. The world never has had real democracy, because the people never have been free from some kind of Capitalist exploiting class. Russia is approaching this freedom as no other country in the world ever has. All other freedoms hinge on economic freedom. *The time is approaching when Soviet Russia, if she abides by the principles of Communism, will have a political democracy that will not be subject to corruption because of a desire to return to private Capitalism.* Her transition is already the greatest achievement of any government in history. Private Capitalism is the world's greatest barrier against economic freedom—the next step to a higher and nobler civilization, even the new age of Christianity.

Russia's approach to democracy is certainly not a dictatorship as in Germany and Italy. As to the end in view it is the diametrical opposite. A Fascist dictatorship is in the interest of a minority ruling class aimed at the subjugation of the great mass of the people to economic slavery. A Communist dictatorship, having the opposite end in view, is in the interest of the great mass of the people, aimed at their liberation from a Capitalist-Fascist ruling class.

If there is such a thing as an evil dictatorship destructive of democracy, there certainly can be such a thing as a good dictatorship whose object is to establish democracy. *And we have at the end of the age, and in the issue involved in the Second World War, this precise set-up in the governments of the world.* It is manifest in the great war raging in Russia between a Communist dictatorship and a Fascist dictatorship, the forces of good and the forces of evil. *In order to coun-*

teract the concentrated forces of evil embodied in a Fascist dictatorship at the end of the age, a Communist dictatorship embracing a new world order for the new age of Christianity was raised up. Without this emergency and apparent Providential foresight, the Capitalist democracies, such as they had become (as shown in the preceding chapters) would never have been able to overcome the evil forces of Fascism threatening the enslavement of mankind. Historians in the future will write this identical truth.

These circumstances explain why there was a people's dictatorship in Russia. It accounts for the miraculous manner in which the industries were built up, the educating and training of the people in a coöperative society, the army of defense, unity of the people, and so forth, which the Capitalist democracies did not have. *They had Fascists and obstructionists within their governments which would have prevented the defeat of Fascism. The Soviet Union had none of these. True, there was a remnant of good in these democracies, Britain and the United States, but it required a "miracle," as we have seen, to bring this good over to the side of Russia and to prevent all the nations from ganging-up against her. Look upon this circumstance, O Christendom, and you will see your internal state represented as in an image!*

The first thing the founders of the new order in Russia did—and which will have to be done in all the Capitalist countries by political procedure or otherwise if a higher civilization is attained—was to socialize land and industry, which amounts to the abolishing of private Capitalism—the basis of the exploitation of man by man, the ancient and modern evil inherent in human governments. This is a principle of Commun-

ism, which, being put into practice and perfected, passes through Socialism, which is Russia's present state.

A good dictatorship founded on the principles of Communism has the cultural as well as the social and economic welfare of the people in view. The short history of the Soviet system proves this. While an evil or Fascist dictatorship has the interest of an exploiting class in view. They are at the opposite ends of the pole. The principle of one tends toward democracy and economic freedom. The other towards autocracy and economic slavery, barbarism, human degeneration. *And it should be remembered that Fascism is the off-spring of private Capitalism.*

If the people can understand this and discriminate between good and evil, they should have no difficulty in discriminating between a Fascist dictatorship and a Communist dictatorship. They should be able to understand the world situation and the issues involved. If they are able to understand wherein the Capitalist democracies, up until the time of the great war, had failed in the transition to economic democracy, (the next step in world progress), *they should understand why there was such a thing as a Communist dictatorship in Russia, and why it was the Soviet Union, and not the Capitalist democracies that formed the bulwark against world Fascism. This is a revelation.*

If by the private ownership of industry and land, and private profit thence derived, the worst evils to society have resulted—and history will bear this out; then, by reversing this, and providing that the industries and land become the common property of all the people, and used or operated democratically for the common need of all, we shall remove the cause of these evils and arrive at the greatest good to society. Surely this

is the direction in which true economic freedom and democracy lies; something the world has never realized, and to which every true Christian should look forward to establishing. So far as I have been able to understand this is the precise course Soviet Russia is pursuing.

As near as I have been able to understand from the writings of the rulers of Russia and from truthful information concerning the new order, there has never been the intentions of retaining permanently any kind of dictatorship over the people. It always has been looked upon as a means to an end, which is the training of the people in all the branches of government. This is not only by teaching Communism, but in practicing it culturally and in the duties of government. This fact itself offers an unusual possibility for perfecting democracy and the brotherhood of man. It is thus that a Communist dictatorship has democracy as an end. The short history of the Soviet Union proves these things.

For a clear distinction between a Capitalist democracy which stands in the balance between Socialism and Fascism, and the approach to democracy under Communism, we only have to compare the government of the United States with the Soviet Union: *Whatever we may say about political freedom, the fact remains that democracy in the United States is based on private ownership of land and industry—which is pretty much the same as saying, the nations resources—for private profit. We cannot deny the fact that the political and economic structure of the government is based on this principle; or rather that this principle dominates its entire political and economic structure. It is here that the democratic ideal is perverted and corrupted, and the approach to real economic democracy*

barred, and the door to Fascism held open. Corrupt political democracy, derived from the Capitalist motive, has simply prevented any transition [from Capitalism] to economic democracy, because this would mean Socialism. And now, at the end of Capitalism, the government of the United States has before it either economic democracy by way of Socialism, or Fascism repudiating all remnants of democracy! The transition to economic democracy, therefore, is still ahead of it. Like a degenerate man who hates to abandon the enjoyment of his evils of life, will this great nation suffer itself to be "born again"? The same may be said for Britain.

Whereas democracy in the Soviet Union is based on collective or people's ownership of industry and the resources of the land, including their operation democratically for the common use of all the people. The social, political and economic structure of the government, based on this principle, dominates the Soviet ideal of democracy. The product of the land and industry in general does not go to private owners, causing the wealth of the country to concentrate into their hands, and at the same time enabling them to exploit and enslave the workers. There is no basis for such owners to become fabulously rich at the workers expense, and then through the power of money control the government by means of corrupt politics,—which circumstance is obviously the cause of the perversion and corruption of the democratic principle in a Capitalist economy.

Thus in Russia—inasmuch as the product of the land and industry goes to the workers who produce it,—to maintaining the expense of the government and improving working conditions and the social life of the

worker—the people have a real basis for economic democracy which the people of the United States do not have. They have instead, allow me to repeat, a form of corrupt political democracy (derived from the government's sponsoring of private Capitalism), which prevents a transition to economic democracy or Socialism. Add to this the evils to society that inevitably result, such as the concentration of ninety per cent of the wealth of the country into the hands of four or five per cent of the people—the very rich. *The Soviet union has undergone the transition from Capitalism and is on the way to establishing a new world order for the new age of Christianity. The United States has yet to undergo the transition.*

Most every one in the United States has heard the words of our great Abraham Lincoln: "To secure to each laborer the whole product of his labor or as nearly as possible, is a worthy object of any good government." Suppose a Capitalist government were to start out to fulfill those words of Lincoln? It would run directly into the teachings and practice of Communism, even the "object" of the Soviet Union. And there would be no substantial beginning until the land and industry were socialized, and private banking abolished. "Freedom from want," being talked about in the United States, requires economic freedom from the exploitation of a Capitalist ruling class who own or control the necessities of human life.

As industry and farm land are the common property of all the people in the Soviet Union, and are operated collectively for the democratic or common use of all, there is, of course, no profits going into the hands of private owners as there is in the Capitalist countries. (If all the land, apart from small acreages for private

homes, is not used collectively as yet in the Soviet Union, this is not because it is not the Communist plan that it shall be.)

The basic idea is that the whole product of the labor of the people in the industries and on the land (the wealth-producing source of the country) goes to supply the common social and economic need of every one, the expense of the government and social and industrial improvement. *This turn-over in Russia is what is meant by economic or industrial democracy under Socialism, as compared to what is called democracy under private Capitalism* when the wealth-producing sources of the nation, the necessities of human life, are privately owned and operated on a private profit basis.

As the transition of the age proceeds it will be realized that in Russia a foundation is being laid not only for true democracy, but (as I shall undertake to show presently) *a Christianity that shall exist in the social and economic relations of men. For when any government, whether it be the Soviet Union or anywhere else in the world, removes private Capitalism, the basis of the exploitation of man by man, such a government will be destroying the source of the evils which have been responsible mostly for corrupting governments and religions ever since history began.*

Opposite the highest good is the lowest or worst evil. This applies to a government the same as it applies to man individually. If the highest good in a man's life from which the greatest satisfaction and happiness is derived, is by performing uses to society as a whole, in doing good to others, uplifting them naturally and spiritually,—*then the lowest and most degrading evil to which a man can identify his life is to do evil to others, to exploit, subjugate and enslave one's fellow*

man for the sake of riches and eminence; to impose a condition of ignorance upon him by teaching the fables of religion, and using religion for commercial exploitation. All down the history of degenerate man, religions, and corrupt governments, we have had this identical evil to contend with! No economic injustice or war, or corrupt religion, is on record that does not embody this abominable evil!

What are those who believe in democracy going to do about all this? What are those who profess Christianity going to do about it? Christendom is supposed to be the "light of the world," and to have divine guidance. So far as the church is concerned, it absolutely gives no evidence of this. The Christian nations have as bad a record as the rest of the world, and in many cases worse. Two world wars in the heart of Christendom in the short span of twenty-five years ought to hold the world's record for political, economic and religious degeneracy. In every other branch of human experience, failures are admitted by man. But a corrupt religion never admits what it is—never admits that it has failed to meet the spiritual and natural needs of man. And behold, Capitalist-Fascism and corrupt religion are working hand in hand.

Christianity demands democracy; and democracy under Communism lays a foundation for Christianity. Proceeding in this direction we shall end the cause of wars. With all the shortcomings of Soviet Russia, atheism included, her new order seems to be based on this identical principle. It is new in the history of civilization. The removal of private Capitalism,—the last remnant of the basis of man's exploitation of man, the ancient and modern evil of mankind,—and laying a foundation for both democracy and Christian-

ity, is the most wonderful thing that has ever happened in the history of human governments. Stalin says: "Our new Soviet Constitution will, in my opinion, be the most democratic constitution of all existing in the world."

In a true democracy the wealth of the country is distributed among the people in their ownership and democratic operation of the wealth-producing industries for the common use of all. Private ownership is an out and out breach of this law of democracy. We may as well abandon our delusion as to what we have been calling democracy under private Capitalism and lay hold of this truth.

What we should learn from the great war is that the attempt at attaining true democracy under Capitalism has failed. Political democracy, at its best, is only a half-democracy. The other half is economic democracy. *And we have seen that the approach to economic democracy through political democracy failed under Capitalism because of the power of money and corrupt politics, which prevented the transition to [economic democracy], because that would mean Socialism and the repudiation of Capitalism.* Herein lies the tragedy of the war, so far as the Capitalist democracies were concerned. For the one thing the private profit system fears, hates and longs to crucify, is Socialism. And there can be no economic democracy without Socialism, which, in the world crisis, stands opposite to Capitalism, as Communism stands opposite to Fascism or Nazism. But Fascism (it was believed) could be used to destroy Socialism. Hence the anti-Socialist and anti-Communist Second World War. That is what the war could be very fittingly called—an anti-Communist war. And viewing the world situation and

transition as a whole, this war is going on even today in the minds of the Fascist appeasers (the anti-Communists) in the United States and Britain just as in the days of Munich and the rape of Spain.

Corrupt political parties such as exist in Capitalist countries and oppose and prevent economic democracy, do not exist in Russia, for the reason that there is no basis for their existence. *A Communist dictatorship repudiated basic Capitalism and made economic democracy the paramount issue. A political party opposed to this issue, or economic democracy, would have to be based on the return of private Capitalism as its objective, even the old Czarist regime.*

It is easy to see, if we want to see, that this must be safeguarded—at least until the people are educated and trained, and economic or industrial democracy practiced and perfected, and the social and economic injustices of Capitalism and Czarism realized. This is the colossal task the leaders of new Russia undertook.

Now, do those who object to the Russian approach to democracy do so for the reason that they want the kind of political freedom that exists in the Capitalist countries, and that would make the re-establishing of private Capitalism in Russia an issue? *It would seem that that is the precise fact. If after the Revolution, Russia would have retained Capitalism and set up a republic with political freedom,—expecting a transition to Socialism in this manner,—her government would have amounted to no more than another Capitalist democracy with corrupt politics derived from the private profit motive preventing any transition to economic democracy or Socialism. The former ruling class in old imperialist Russia, still alive and free, the illiteracy and ignorance of the people, the corrupt state*

of the church identified with Czarism, and the Capitalist countries all over the world, would have prevented any such transition. Yet this is just what the Capitalist democracies and the corrupt Christian church throughout Christendom wanted Russia to do. Because it was not done, the Soviet Union was condemned before the world, and Communism was regarded as "the greatest evil in the world," according to Catholicism!

But in order to prevent the disaster of Russia's becoming just another Capitalist-Fascist country after the Revolution, a Communist dictatorship was established. Private Capitalism and corrupt political parties based on the Capitalist issue were not permitted. This was the only alternative.

The significance of all this in history is that a Communist dictatorship in Russia has saved the world from Fascism. It has laid a foundation for true economic democracy and freedom, even the spearhead of a new world order for the new age of Christianity. For the Capitalist countries not only failed in their approach to economic democracy or freedom, but the evidence is that they could not have prevented Fascism from gaining control of the world, if it were not for Russia.

May the world henceforth give the rulers of Russia credit for knowing what they were doing. Will those who have condemned the new order during its approach to economic democracy give its leaders credit for the moral wisdom they have shown? Will the anti-Communists in the United States, and those traitors of the people of France, and other traitors to democracy and Socialism, be honest enough to do this? Or have they lost their desire to acknowledge truth and the ability to discriminate between good and evil?

The object of Lenin and Stalin has been to uplift

the people, not to gain power for themselves. The progress of the new order against seemingly insurmountable difficulties gives clear evidence of this. Those who still are inclined to condemn the rulers of Russia should be honest enough to themselves to look first at this evidence by considering the state of the people under the Czarist government and the bondage of the church, and their state twenty odd years after the Revolution. Is there anything greater and nobler in a man's life than devoting himself to uplifting his fellow man? No, my reader, there is not. "He that is greatest among you shall be your servant." "Inasmuch as ye have done it not unto one of the least of these, my brethren, ye have done it not unto me." Why not make such as this a test of one's religion?

Whatever may be the so-called religious disbeliefs of the builders of the Soviet Union,—as so much condemnation in this regard has been heaped upon them,—the achievements of Lenin and Stalin are perhaps the greatest in history. They have represented and guided the down-trodden and enslaved peoples of Russia who were utterly unable to govern themselves until today they are the most economically free peoples in the world. If anything stood in the way of their goal and threatened the disruption of their plans, it was dealt with severely. Why not? When man or a nation is being re-born, the evil things of the past life have to be obliterated entirely, else they will again enter, defile and destroy the new life. With evil there can be no compromise.

So was it with the obstructionists and traitors in the Soviet Union. It was why there were no "fifth-columnists" or "Quislings" in her government when the people arose fully united against Nazi barbarism.

They "had been shot," says one. But behold the cry that went up from the sanctuaries of democracy in the Capitalist countries when the so-called "purge" took place. We know now that that very purge was a part of why Russia was able to defeat the Fascist invaders. We know also why the borders in Finland were moved back. Nor have we forgotten the disgraceful conduct of the democracies at that time. England and France were on the verge of declaring war on Russia in defense of Fascist Finland, hoping for some peace arrangements with Hitler, and that he could be turned exclusively on Russia, as was originally intended!

In the Capitalist countries we have an almost unlimited freedom to do evil, not only by allowing private exploitation of the necessities of human life, but to obstruct war efforts. Nay, to sabotage the war itself and preventing it, if possible, from becoming a people's war and dethroning Capitalism and Fascism. Not only has the corrupt press in the United States continually worked against the democratic interests of the people during peace time, but now while the government is waging war against Fascism, there are hundreds of large pro-Fascist publications with a combined circulation running to the tens of millions, which the government permits; because to interfere with them would be to interfere with [corrupt] democracy. Democracy or no democracy, here are the most dangerous fifth¹ columnists. To the shame of the nations of Christendom, Russia is the only country in the world that has presented a solid front against Fascism. *It is needless to say that the above kind of democracy, which permits pro-Fascist and Fascist newspapers, is not permitted in the Soviet Union.*

The defeat of Fascism because of Socialist Russia

is the principle turning point in the transition of the age. But it does not mean that all is well with the world. Far from it. In the Capitalist democracies,— Britain and America, to which we might add China,— even after the defeat of the Axis in the great war, *there will still remain a strong force of the same anti-democratic and anti-Socialist element of Fascism which caused the war.* How strong this will be, so far as gaining complete control of the governments, remains, of course to be seen. But the transition of the age will be complete only as it is removed, including the political power of the Catholic church.

Therefore, as time passes, three courses are open to the above governments: First, a transition from private Capitalism by means of the remnant of good in their *political democracy*. This is the moral and Christian course to pursue, and will occur in proportion the good therein is made to predominate over evil, and the money powers through corrupt politics do not prevent the socialization of industry (the first step in the transition). *Second*, a transition to economic democracy or Socialism by a Leftist dictatorship. And *third*, a passing over completely to Fascism by a Rightist dictatorship. Retaining Capitalist democracy, such as it has become, without going one way or the other, holds a *fourth* possibility, which is change by revolution. *All this depends on how much the people have learned or failed to learn from the Second World War, and from Soviet Russia; and on how forcefully they oppose the money-bags of the world.*

The greatest mistake the people can make with regard to the world situation and transition, is to believe falsely that the dictatorships in Russia and Germany are the same; when the truth is that they are dia-

metrically opposite. To persist in this belief as tens of millions are doing, *is the same dangerous evil from ignorance that caused the great war, and that will threaten the post-war period and cause more wars.* For the falses of Christianity and the money-controlled press will continue in their effort to make the people believe this. They will continue to hold a deadly hatred toward Socialist Russia.

The Fascist-minded are far-sighted enough to see the real world issue. *They see truly that world Capitalism is an ally of Fascism, not Socialism. This fact in itself, if we look deep enough, confirms all that has been said about private Capitalism being a Fascist principle in government, running counter to democracy which lies in the direction of Socialism and Communism; that Capitalism in its consummated state begets Fascism; and that the issue in the great war is Capitalism merging into Fascism on one hand, and Socialism and Communism on the other.*

Lest I be accused of exaggerating the world situation, here is a statement by DeWitt Wallace, owner and publisher of the *Reader's Digest*, said to have the largest circulation of any magazine in the world: "We do not want Germany completely defeated. I think Germany should be beaten up a bit, and I prefer that the American army does it, so that Hitler will learn who is boss in the world.

"But I do not want Germany smashed. What will become of the continent of Europe if Hitler is killed and Fascism is completely eradicated? The Russians will conquer all of Europe. Therefore our policy should be to whip Hitler to the point where he recognizes we are the biggest power in the world, and then

keep Hitler in Europe to police the continent and maintain order.

"We also need a little Fascism in the United States to keep this country in order. We need a certain type of Fascism here to keep radicals out and radical systems and philosophies from making any headway, and even attempting to take over the government."

(The above is a reprint from the liberal little publication *IN FACT*, edited and published by George Seldes. I select it because it is typical of the pro-Fascist mind in America and the slant of all the large publications.)

While our boys are fighting and dying in the effort to destroy the evil thing called Fascism in foreign lands, at home senior Fascists—"Economic Royalists," Tories, Reactionaries, Conservatives, Big Business heads, Appeasers, those working for a "negotiated peace"—are not only sabotaging the war effort; they are hopeful of building up Capitalist-Fascist organizations for an American brand of Fascism at the close of the war. They would, if possible, have our boys return to a worse social order than before the war. He who does not know this knows little of the real issue that confronts our times,—what the war is all about,—and which will extend well into the post-war period. *Capitalist-Fascism, the enemy of the people and the creator of wars, must be fought and destroyed at home as well as in foreign lands.*

The world is altogether too slow in realizing that the issue in this war is so finely drawn that an out and out Capitalist (by which is meant one who believes that private Capitalism is the only form of government under which for people to live) is internally pro-Fascist. I have endeavored to make this idea and

interpretation clear throughout this work. I have approached and confirmed it from various angles. If not immediately, a few years hence, this truth will be fully realized.

A new world order in the direction of Socialism and Communism should be the inspiration of every one of our boys enlisted in the war. Their motto should be, Let this be Capitalism's last war. The time has arrived when they who fight the wars must have *more* to say as to the cause of wars.

CHAPTER VIII

SOVIET RUSSIA FROM THE STANDPOINT OF
CHRISTIANITY

A natural or social and economic foundation must be lain on which for Christianity to exist. It is the duty of Christians to take part in laying such a foundation. Yet the state of Christendom proves that the church has failed in this very field. True Christianity will either change corrupt social and economic relations or these relations will corrupt Christianity, or prevent it from coming to its fullness. This seems to be the identical circumstance in Christendom, regardless of the new truths drawn from the internal sense of the Word for the new age of Christianity through Swedenborg, and the New-Church thence established over a period now of one hundred and fifty years.

He who sees the parallel between democracy which has relation to the natural or social and economic life of the people, and Christianity which has relation to their spiritual and immortal life *in* their natural or temporal life, will understand the [connected] sense in which I use the terms Democracy and Christianity. For it should be understood that what we call the spiritual (to which all causation and life must be attributed) is *in* the natural or material, even the social relations of men, as a soul is in a body or a cause in an effect. As Christianity thus has relation to man's spiritual and immortal being as the divine order of his creation or unfolding beginning in outmosts and extending into the

higher planes of life, and democracy being the more perfected governmental order under which men live, Christianity and democracy should be looked upon as inseparable, no otherwise than cause and effect are one and inseparable.

But the truth is that our world as yet has neither true Christianity nor democracy. *It is in process of attaining them.* They who have condemned the Communist approach to democracy in Soviet Russia will do well to recognize this truth. True democracy in harmony with Christianity would be the "kingdom of heaven on earth." For democracy, having to do with the moral and natural good under which men live, would inevitably open the way to higher spiritual good and truth pertaining to man's immortal life as taught in the Christian religion. Thus the spiritual and natural would meet in man and there would be conjunction. The will of God would be "done in earth as it is in heaven."

Thus Christianity applied in the social relations of men tends to create democracy; and on the other hand, a government in which real democracy exists lays a foundation for Christianity. Whereas a corrupt governmental order, such as a Capitalist democracy merging into Fascism, (as we have seen in the preceding pages), tends to disrupt and destroy both democracy and Christianity. This is why the world issue today is between Capitalist-Fascism corrupting and destroying democracy on one hand, and Socialism and Communism embracing democracy and true Christianity on the other.

We have covered this interpretation of the world situation where it was shown that private Capitalism is itself a Fascist principle in government running coun-

ter to the principles of democracy; that by retaining it too long, together with false Christianity, political democracy was corrupted, which otherwise might have been used for a peaceful transition to economic democracy also, which lies in the direction of Socialism and Communism; that up until the great war at least democracy under Capitalism has failed; that the condemnation of Christendom is seen from the following fact: If democracy and Christianity, worthy of the name, had existed in the governments of France, Britain and the United States, (saying nothing of Russia preceding her Revolution), even though Italy, Germany and Japan had gone Fascist, there would have been collective security against Fascism. These great nations with their predominance of good—democracy and Christianity—would have collaborated with Soviet Russia, and not with Fascism against Russia, as was the case. I am aware that many will deny this sin against humanity by the Capitalist democracies and corrupt Christianity. But it is a truth to which history testifies.

Now in view of all this where does Soviet Russia stand? Apparently by the divine guidance of higher moral and spiritual good (call it the divine Providence or whatever you please) *Russia has accomplished two essential things which the other nations of the world will have to accomplish if their civilization ascends higher. These two things are the repudiation of corrupt Christianity and private Capitalism sponsored by government.* The new order in Russia, which is in the direction of the new age of Christianity, could never have been established if these twin evils to society and world progress had not been sufficiently repudiated.

It should be evident to a sound mind that the repudia-

tion of corrupt religion was necessary to building up the new order in Russia, for the obvious reason that the church supported the corrupt Czarist government and opposed the new order. More than any other force the church was responsible for creating and fostering an appalling condition of spiritual ignorance and superstition among the people, thus perpetuating the degenerated state of man and the church in the face of the approaching new age of Christianity and new social order corresponding to it. Somehow this condition had to be broken up. Understanding this is the key to the situation not only as to what has taken place in Russia but in the whole of Christendom and the world. As we proceed I shall endeavor to show that the transition in Russia with respect to religion was accomplished largely by the use of anti-religion in combatting the falses thereof.

As to religion in Russia today, all I propose to show *is that the essence of Christianity has not been rejected. The falses of organized corrupt religion allied with a corrupt social order have been rejected, but not the good of Christianity itself embodied in the new social order*; that a foundation has been lain from which true Christianity can exist in man's relation with man, —from which it can be built from the bottom up, and on which it can rest as a house on a firm foundation. This foundation is a Socialist or Communist democracy in which the natural and moral good forms a basis from which there can be conjunction with the higher spiritual and divine truths that are being revealed at the present day for the new age of Christianity. Under Capitalist-Fascism, or up until the great war, no such governmental foundation existed in the nations of Christendom, but corrupt Christianity identified with

a corrupt social order. These truths should be repeated as in text-book form.

The removal of private Capitalism and false Christianity supporting it is the visible turning point from the old age of Christianity to the new. This would explain the "miracles" that have happened in Russia. For example, there was the miracle of how the revolutionists held out against the armies of some ten or eleven Capitalist countries who sought to restore the Czarist regime, i. e., Capitalism and the power of the church in 1918-19. There was the miracle of a Communist dictatorship as the approach to democracy when no other approach would have succeeded. For the retaining of private Capitalism under political democracy would have resulted in Russia simply becoming another Capitalist-Fascist country, leaving the age without a bulwark against world Fascism, as our times have proven.

There was the miracle of building up the industries, educating, training and unifying the people in a classless society under the leadership of Communist principles, and finally preparing an army of defense from which to defeat the forces of Capitalism and Fascism at the end of the age.

Connected with all this was the miraculous turn of the war which not only prevented all the nations from ganging-up against the new Socialist Republic, but made the United States and Britain her military allies against the Fascist Axis, to which we have referred in previous chapters.

And now we come to deal with what is perhaps the greatest miracle of all, which was the use of anti-religion and atheism to combat and remove the influence of false Christianity allied with Czarism when

there were no goods and truths thereof to accomplish this—because the Christian church was corrupt at the end of the first age of Christianity.

If the new world order for the new age of Christianity has gotten a foot-hold in Soviet Russia, as I have said, perhaps the most puzzling question to the Christian is, Why then did the founders of the new order reject religion?

To what extent the rulers of Russia have rejected the real goods and truths of religion, no one knows, not even the anti-religionist, and much less they who have given themselves over to false Christianity. But one thing is certain—corrupt Christianity which was identified with the old Czarist order has been rejected. That is the main point the average Christian should realize. Then he is in a position to realize many other things, notably, the extent of the failure of Christianity and the consequent corrupt social state not only of Czarist Russia but of the other nations of Christendom. *But if he rejects this essential truth and does not discriminate between true Christianity and the corrupt Christianity that overwhelmed Czarist Russia, he will close his understanding to the true knowledge of what has taken place in Russia, and applies to a great extent to all the Christian nations. For as we proceed I hope to show that there is a remarkable parallel between corrupt Christianity in Czarist Russia preceding the Revolution there, and Christianity in the nations of Christendom preceding the Second World War.*

The falses of religion when identified with a corrupt social order, such as was the Czarist government of Russia, are the strongest forces perpetuating such government. We have seen this fact confirmed all through history. There was the corrupt state of the church

at the time of the French Revolution. And every one knows the state of the church in Mexico and its influence on the people and the government before the Mexican Revolution. There was Catholicism and Fascism, including the Capitalist democracies, which would not allow the new democratic Loyalist government of Spain to stand, which circumstance paved the way for the Second World War itself. One could go down the line of history and find scores of instances of a corrupt religion perpetuating a corrupt social order. Today this circumstance, this universal consummation of corrupt Christianity, applies to the entire social state of Christendom. The remnant of true Christianity has been negligent in condemning Capitalist-Fascism.

There are only two forces which can successfully combat and change a social order dominated by corrupt religion,—namely, the truths of religion or Christianity, and the negation of religion even to atheism. It is from this circumstance that reforms and social revolutions where corrupt religions hold sway, are more often led by anti-religionists. In modern history we have many instances of this.

It is proven in history that a corrupt religion will never change a corrupt social order with which it is allied. In Russia there were few genuine truths of Christianity to combat the falses thereof and the corrupt social order. The field was left for the most part to anti-religion. *True Christianity would have condemned the Czarist government and supported the Revolutionists in the interest of the enslaved peoples of Russia. But being for the most part non-existent, the only force remaining that dare oppose the church was the negation of religion, atheism. This, therefore,*

was the situation in Russia. And the same is more or less visible all over Christendom and the world.

Add to this, that the fables of religion, the more unreasonable, stupid and evil they are, which applies to the paganism of Greek and Roman Catholicism perfectly, always tend to create an opposite belief,—a resentment to all religion, which the belief in atheism fulfills. The fables of religion thus create anti-religion, atheism. In most cases where the sentiments of anti-religion predominate, it will be found that the origin of these sentiments can be traced to some strong resentment at some time to the fables of religion, or from having been in constant contact with them and not the goods and truths thereof. The philosopher who has a mind to investigate this will find that it is true.

Contrary to the opinions of many, we shall find that atheism is not a natural growth. It is a still greater error to suppose that the origin of religion is from superstition. *Religion is a natural growth in man if he abides in moral and natural good.* Nor is it true that scientific knowledge creates atheism, as some have affirmed. The time is even now when true scientific knowledge tends to confirm religion, even the immortality of man. The greatest evils of our time, perhaps of all time, spring from corrupt religion. The problem of mankind is to rid the world of false Christianity, so that the real goods and truths thereof can be received and lived in man's relation to man. A governmental order on the principles of Communism is a great step in this direction. Communism, like Christianity, stands for the brotherhood of man.

It was said that religion is a natural growth and that atheism is spurious. But when the goods and truths of religion are perverted and corrupted by man from a life contrary to divine order and passed along

by degenerate churches from generation to generation, as has been the case in this earth, most anything can happen, from the worst human atrocities committed in the name of religion, (as history testifies), to the origin of atheism rejecting all religion. Our age is going through a period of this kind. On one hand are the manifest falses of religion, and on the other, the rise of anti-religion. Meanwhile new truths of Christianity revealed from the internal sense of the Word are refused reception. The growth of the New-Church has been too slow.

Because anti-religion is the greatest enemy of corrupt religion, it has been used effectively in Russia to combat the church and to liberate those who had become enslaved to its falses. Some day, from the side of the truths of the new age of Christianity, this miracle will be understood. The liberated peoples of Russia will be the first to understand.

By combatting corrupt religion, anti-religion accomplished in Russia what the goods and truths of Christianity should have accomplished,—namely, a transition from Capitalist imperialism or Czarism to Socialism, including the removal of the influence of corrupt Christianity from the people and the new government. There was no goods and truths of Christianity with which to change the Czarist government, and corrupt Christianity identified with it, before it became so unbearable as to require the worst revolution in history to change it, including the use of anti-religion and atheism. The circumstances were simply that the power of the church had to be overthrown along with the corrupt social order the church supported. He who does not know this knows little about the situation in Russia. Alas, what an indictment of corrupt Christianity when it is

realized that the negation of religion had to accomplish by revolution what true Christianity should have accomplished without revolution—that is, before revolution became necessary!

Now, not only in Russia do we see the falses of Christianity creating sentiments against all religion. These falses and their alliance with a corrupt social order are far more responsible for the rise of anti-religion and atheism the world over than the people as yet have been able to realize. Then subtle hypocrisy, wearing the robes of holiness and proclaiming itself “orthodox” Christianity, proceeds to condemn Russia before the world, and “Communism as the greatest evil in the world.” This crusade of injustice and evil was led by the “holy” Roman Catholic church. *The truths of the new age of Christianity defend anti-religion against the falses of religion, because they know the origin of anti-religion in Russia and the state of the Christian church.*

Provision was made for a change in Christendom beginning a hundred and seventy-five years ago, or at the time the internal sense of the Word was first revealed and the theological or doctrinal foundations for the new age of Christianity were given through Swedenborg. These new truths, therefore, are in the world, though rejected for the most part by the old church in all the nations of Christendom. *What happened in Russia was simply the rejection of corrupt Christianity belonging to the old church or first age of Christianity. The state of the world, the failure of Christianity to prevent the two wars in the heart of Christendom,—nay, its taking part in causing these wars,—is proof of the interpretation I am offering.* The world need not remain in the dark regarding the issues involved in the

great war and the steps necessary to prevent the recurring of wars. The political power of the Catholic church must be broken.

They who are in the falses of religion have an inverted conception of events in the world. They condemn the new order in Russia including Communism and anti-religion, when they should be condemning their own brand of Christianity, and world Capitalism merging into Fascism as immoral and un-Christian; as that which produces social and economic injustice and wars, that gives rise to anti-religion. Hence it is important for the world to know just why there was anti-religion in Russia. Perceiving and interpreting these causes is not beyond us if we understand the internal sense of the Word, and know that religion can be perverted and corrupted the same as anything else.

Corrupt Christianity naturally capitalizes on the anti-religion of Russia. When the church tells the people the authorities reject religion, those given over to its dogmas imbibe this like a sponge imbibes water. They do not realize that it was the evil of religion that was rejected, and not the good thereof, which hardly existed. *Whatever may be the views of the rulers of new Russia on religion, the fact is that the removal of corrupt religion identified with Czarism has done an inestimable good for the people of Russia and the world.* History already proves this.

It is important to know that the falses of religion create anti-religion and atheism not among those who embrace the falses, but more often among those who have a natural affection for moral decency and social justice among men. It is this that causes such a one to reject religion that disregards social and economic justice as an essential of human relations. And he who

is given over to a corrupt religion, and especially the false justifying faith taught in the Christian church, is the very one who will disregard these relations, even the good in democracy. It is a known fact that the Catholic church stands opposed to real democracy. Not so the anti-religionist. In opposing corrupt religion he stands for democratic freedom. It is this quality or trait in the anti-religionist that is of the greatest use in combatting a corrupt religion. When religion is separated from good of life it becomes an evil and should be rejected.

Atheism is concerned with things here and now, and does not fall under the influence of the religious falsity that one must suffer here in order to attain heaven hereafter; nor how heaven is attained by believing the dogmas of the church, and how hell awaits those who do not so believe. It is well-known that the weapon of fear is held constantly over the heads of the weak and superstitious members of the church, whence they are exploited, and great riches derived from the poor and ignorant gradually pile up in the church. To this end the people must be kept in a state of spiritual ignorance so that the church can impose upon them the falsity that only through it is spiritual knowledge and salvation attainable; that truth is revealed only to the spiritual fathers of the church! In this manner religion under Capitalism becomes one of the world's greatest "rackets," if not the greatest. No wonder a corrupt religion hates Communism. For Communism would put an end to this monstrous social evil. It has done so in Soviet Russia.

Thus anti-religion "debunks" the falses of religion. While the lukewarm, weak-minded and superstitious member of the church succumbs to them; and from

their influence becomes a slave to a corrupt social order, against which he dare not rise up, for the reason that his church and religion forbids him. For example, when the church gives out the information that "Communism is the greatest evil in the world," and the Catholic press reiterates "Godless Russia," faithful Catholics must believe it, because the church and the Pope,—the "Holy Father," the vicar of Jesus Christ handed down from the apostle Peter,—say so!

No, my reader, this is not an exaggeration of what is given out in Catholic literature. *It is precisely how the falses of religion can and have gotten a hold on hundreds of millions of people. In view of this, imagine for a moment what would happen to a human race if all the people should fall under the influence of a corrupt religion, and there should be no goods and truths thereof, or anti-religion even, to liberate their enslaved minds and bodies!*

This brings us back to our original position,—namely, if there are no goods and truths of religion to remove the evils and falses thereof which have become identified with a corrupt social order, how is that social order to be changed or the power of corrupt religion broken? The only alternative is anti-religion and revolution. By this, however, is not to be understood that a country which combats the falses of religion with anti-religion is given over to atheism, especially Russia. Far from such. *But taking atheism at its worst, it simply means that it can be used effectively under the circumstances described above, and has been so used in Russia, and at other times in history. There is nothing to hinder any one from seeing, if he wants to see, that this was the exact circumstance in Russia.*

Comparatively, Roman Catholicism occupied the

same place on the side of the corrupt French government preceding and during the French Revolution, as the Greek Catholic church occupied preceding and during the Russian Revolution. In both cases the church supported the corrupt social order which became so unbearable as to cause the revolutions. And a strong force of anti-religion took part in the French Revolution. Thus history itself testifies that anti-religion is an effective force with which to combat corrupt religion. Nor does it usually rise up except where the falses of religion dominate the social order

The difference between Soviet Russia and, we will say, Fascist Italy, or Spain before her war, or Mexico before her Revolution, is that in Russia the influence of the falses of religion in the new social order has been almost entirely eliminated. This in itself, and especially in view of the new age of Christianity, and the kind of governmental order established, is a wonderful achievement. The people of Russia, having been released from the bad effects of a corrupt religion, are free and open to the goods and truths of true Christianity embracing the new order. Hence the turn-over in Russia. Aside from this it is a well-known philosophical truth that before the goods and truths of a sound philosophy or religion will be received, falses must be relinquished; which is the same as saying that so long as falsity is believed as truth, truth will not be received.

Whereas in the case of Italy or any Capitalist-Fascist state, where the falses of religion are identified with a corrupt social order and dominate the same, *these falses will prevent not only the establishing of a new social order, but the reception of new spiritual and religious truth, even the truths of the new age of Christianity. Hence the transition thus far accomplished in Russia*

has three notable aspects for good: First, the removal of the evils of private Capitalism in government; second, the removal of the evils of corrupt religion in government and on the people in general; and third, (as a consequence), rendering the reception of new spiritual and religious truth possible. Connected, all this lends evidence that the Soviet Union has the greatest possibilities of becoming the leading nation of the new age of Christianity, spiritually and naturally.

History proves that it is the nature of a corrupt religion to take refuge behind a corrupt social order by inviting support thence. Observe this fact in the case of Catholicism supporting Fascism and opposing liberalism, democracy, Socialism, Communism—a circumstance, as we have seen, that contributed to the Second World War. Here we see the parallel between corrupt Christianity supporting Fascism or Nazism preceding the great war, and the corrupt Greek church supporting the Czarist government preceding the Russian Revolution. *But by inviting support from Hitler the Catholic church has fared badly. It could not use Hitler any more than Chamberlain could. Hitler's desire to be the supreme power himself led not only to his own defeat, but the defeat of Catholicism and British imperialism. The whole sinister scheme "backfired" on Capitalist imperialism and corrupt Christianity. These are the evil forces that should be ruled out of the world as completely as possible.*

Now, seeing these things and knowing the extent of the falses of Christianity, the circumstances in Russia with respect to anti-religion being associated with the new world order in its beginning, should not be strange. The paramount issue was a transition to a new social order and all that goes with it. This was the work

for the leaders of new Russia and anti-religion. *As it required a dictatorship to build up the new order for the good of the people, so it seems to have required a dictatorship to break the hold corrupt religion had on the people and the government, and to prevent it from contaminating the new social order.* To abolish the old order without combatting the falses of religion was an impossibility. This circumstance places the truths of Christianity on the side of anti-religion in the Russian issue, or any other issue where similar circumstances would be involved. Christians the world over will do well to understand this. It agrees with what has already been said—that *anti-religion, by combatting and removing the falses of religion in Czarist Russia accomplished what the goods and truths of Christianity should have accomplished, and would have accomplished if they had existed in the place of false Christianity.*

What else could the authorities do but suppress the church if it continued to influence the people by speaking in favor of the old order and against the new? But so long as it did not do this it was allowed to continue with its religious dogmas and falses, though it would not be allowed to continue to exploit the people, nor retain its vast property acquired from the Czarist government, and from exploiting the people.

In article 124 of the New Soviet Constitution, we read: "In order to ensure to citizens freedom of conscience, the Church in the U. S. S. R. is separated from the state, and the school from the Church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens."

True Christianity is simply left to fulfill its mission in the Soviet Union as it is anywhere else in the world.

And having devoted the greater part of my life to the study of the various philosophies and religions of the world, as well as Christianity, it is my firm belief that the mission of Christianity will be fulfilled by functioning in the social and economic relations under which men live, and not otherwise. Christianity fails and is corrupted when it is taken out of this field of use and reality. This truth I have found applies in one's own life, and therefore applies in governments and to an entire human race. The good in the Christian religion is not different from the good in other religions; it simply encompasses and includes all the good and truth in them, and infinitely more when we get into the internal sense of the Word and the truths of the new age of Christianity. The Word in its internal sense is a store-house of infinite wisdom which the literal sense veils, enabling man to partake of only as he is able to receive. Here is the real growth, the immortality and eternal life of man, his conjunction with God his Creator.

But it is sufficient to believe and realize as far as possible that Christianity is the divine order of man's creation and relation to God and to man. We know then when it is dead or living. For when it is practiced or put into use in man's relation to man it is living. To the extent man fails in this to that extent his Christianity fails; or what amounts to the same, he fails in the divine order of his creation and being. First, it would seem, is to identify one's life with the teachings of the Lord Jesus, then with the common good of humanity, with the interest of all men. This covers the First and Second commandments in the Word of God. Put this to the test, my reader.

From this standpoint Christianity should be deter-

mined in one's life and in the life of a human race, and not merely from the standpoint of having subscribed to the doctrines of the church, according to present-day Christianity. *That which determines the state of one's life here and hereafter is the kind of life one has loved and lived. And this determination, it will be observed, is evident in the good or evil relations man has carried on with his fellow man. The love one manifests towards man is derived from the state of his relation to God as a receptacle of the good and truth of God; for it is this love or life of God in him, that causes him to love his fellow man. And in the degree this love or life in man is extended to all men, according to the commandment, "Thou shalt love thy neighbor as thyself," God is uplifting others through man. This is the essence of the Christian religion; for God, the one and only life, is then in and through all men binding them into one brotherhood in Himself. For all men in themselves are nothing but receptacles of life from the one God who is Life in Himself. "Without Me ye can do nothing."*

From this we are able to see what constitutes a living Christianity in one's life. Whereas if there is no love towards one's fellow man, no desire to uplift him and to do good for the sake of good itself, this is because there is something wrong with man's relation to God. *And that which is wrong is the conduct of his life in the reception of the good of God's love into his own being. This is caused by a violation of the divine order of man's creation and relation to God—love of self and love of money and worldly power for the sake of self; for herein is the origin of evil.* This is why it was said that true religion exists in good of life in man's relation with man; and that to the extent such relations

do not exist, religion does not exist; it is perverted and corrupted, and becomes an empty word, a false persuasion and illusion. Such a one is in the deceptions of religion, which, in many cases, is worse than if no claim were made to religion. *True Christianity is to oppose and combat evil and falsity with good and truth. All man has that is really worth having is attained in this manner.*

Now from this standpoint, the Christianity or absence of Christianity in the lives of all men, including the Russian people, should be judged. If Christianity is the divine order of man's relation to man and God, as I have stated above, *the new order in Russia, based on the principles of Communism and the brotherhood of man, has drawn the people of Russia closer to God and closer to religion than are the peoples of other countries who permit themselves to live under un-Christian social and economic relations.* By the same token they have more right to the claim of Christianity. For the corruption of the Christian religion, notwithstanding sermons and preachings in a million churches, IS ITS SEPARATION FROM GOOD OF LIFE IN MAN'S RELATION TO MAN. The church throughout the Capitalist-Fascist countries has done this very thing—allowing exceptions wherever they are. *Communism in Soviet Russia has reversed this, and has laid a foundation not only for democracy, but for a practicable Christianity in one's life, beginning in outmosts and extending on into the higher planes of man's immortal being.*

There is abundance of evidence that what has happened in Russia has a far-reaching significance for the good of true Christianity. For evils and falses of religion must be removed in order to make way for goods

and truths. The wave of anti-religion that has swept over the country is far from being the evil thing the universal Christian church in other lands has made it out to be. *The blindness and falsity of the church is seen in the fact that it has as readily condemned Communism, which in principle is thoroughly Christian, as it has the anti-religion of Russia.* The church hides the fact that what the authorities dealt severely with was the falses of Christianity, and not the goods and truths thereof. It is most regrettable that the majority of Christians do not know what Communism teaches.

Before the war writers throughout the Capitalist countries were saying in effect that the people (some emphasized it by saying little children) were not permitted to learn about God in Russia. These writers, who were either ignorant or hired propagandists, did not realize that it were a thousand times better that the people, and especially children, not learn what the corrupt church in Czarist Russia was teaching about God and immortality, and hell. Besides, according to the quotation above from the Soviet Constitution, it is not true that the people are not permitted to "learn about God."

Anti-religious propaganda is the weapon the authorities permitted to be used against the falses of religion. And some day the world will learn that this was not only a great good by way of preventing the falses of religion from spreading throughout the new Socialist order, but in eradicating from the minds of the people false ideas about God and religion, rendering true ideas possible.

It were as if a line had been drawn between the falses of Christianity embodied in the organized church identified with the old order, and the new Socialist or-

der. Why not exactly that, as far as possible? *The authorities seemed to look upon the new order or Communism, (so far as it could be put into practice first through Socialism), as sufficient in itself regardless of religion. In this they were right and practicable; for under the circumstances, by so doing, they were drawing closer to true Christianity and causing false Christianity embodied in the church, to die of itself. The people were being liberated from corrupt religion. No true Christian will look upon Soviet Russia today and deny this fact.*

The problem in the Soviet Union has in reality been more than the mere "separation of Church and State." It has been to get rid of corrupt Christianity, or at least preventing it, the organized church, from corrupting the new order, and the lives of the people under it. A dictatorship, together with anti-religious propaganda, was successful to this end. We have had the "separation of Church and State" in the United States, but behold the power and influence of false Christianity on the people and its support of Capitalist-Fascism and opposition to liberalism, Socialism, Communism,—the same problem confronting the authorities in the Soviet Union when establishing the new order.

In a word, the real problem before the rulers of Russia was, and still is, to prevent false Christianity, such as it has become in the organized church at the end of the age, from getting a foot-hold in the new social order and corrupting it and the people, and at the same time keeping the door open to true Christianity. The rulers of new Russia may never have thought of that in this light. But regardless of anti-religion and atheism some day it will appear in its true light. Only great and unselfish men like the leaders in the

Soviet Union could ever accomplish a miracle of this kind, *or properly, be the instruments through which such could be accomplished.*

Suppose, for example, all the people of the Soviet Union would flock to the dead Greek orthodox church, such as it was under the Czarist government with its hold upon the people,—assuming this hold had in no wise been broken; that thus embracing its religious persuasions and fables, the people should then expect to live in a true democracy such as the principles of Communism propose? Here we have a contradiction in the spiritual life. Good and truth and evil and falsity cannot exist together in one subject without continual combat. Corrupt religion in the internal life, and a Communist society on the principles of true Christianity in the external or natural life, could not exist together without disharmony. There would be combat until one removes the other. *The situation is simply that a Communist society belongs to true Christianity, not corrupt Christianity.* Consequently, as the new truths of Christianity are received, they reject the doctrinal fables of the old church, or false Christianity; and in the same manner they should reject the corresponding corrupt social order,—Capitalist-Fascism,—and embrace a new social order. Here we are able to see the dividing line between the old age that is ending and the new that is beginning, naturally and spiritually.

This circumstance agrees also with what was said above,—“that true Christianity will either change corrupt social and economic relations, or these relations will corrupt Christianity or prevent it from coming to its fullness.” *Hence it was said that the new social order for the new age of Christianity must be kept as*

free as possible from the influence of false Christianity. And the amazing fact is that this has occurred to a very great extent in the case of the new order in Russia. And another amazing thing, which would seem to indicate that false Christianity was not to be associated with the new order, is seen in the use of anti-religion to combat corrupt Christianity and effect the transition. Thus it would seem that a miracle of a two-fold nature was accomplished through anti-religion, for not only was false Christianity which was opposed to the new order combated and defeated, but by the use of anti-religious propaganda its influence on the people has been reduced amazingly, and through them, and by reducing the power of the church through state control, false Christianity has been kept from contaminating the new order.

The new truths of Christianity are yet to be born in Russia, as they are in the other nations of the world. They have been received for the most part only in doctrinal form in a few nations. Russia has laid a governmental foundation for these goods and truths, while the other nations of Christendom thus far have not. Under a Communist Society, with the falses of Christianity removed, anti-religion will gradually disappear, and the new truths of Christianity will be received. As they are received in other countries they will demand the removal of private Capitalism in government, or what amounts to the same thing, private corporate wealth. *This is the real spiritual or religious significance of our times.* If any one should say that religion has nothing to do with the great war, I can only reply that such a one has missed knowing the real spiritual side of a human race.

Again; suppose the Roman Catholic church had a

free hand and should get a hold in the Soviet Union, which it so ardently desires, and impose its Fascism and religious falsity upon the people? *Suppose the church and state had not been separated, and the state not assumed authority over the church. Suppose the school system was under the church and not the state. At one glance we can see the dire consequences without comment. Against anything of this kind the door of the Soviet Union must be kept closed—tight. Anti-religious propaganda and a dictatorship have served this purpose during the growth of the new order. False Christianity has been eradicated from the minds and lives of scores of millions, especially the young people.*

Christians should come to the realization that, in the words of the Dean of Canterbury, "Communism provides society with a new moral basis, and is in process of achieving in Russia on the 'this-world' level those very things that we Christians have too often professed with our lips and denied in our lives. It has struck a death-blow to an immoral order in which we have tacitly acquiesced. A misconception concerning the Soviet Union in respect of religion is widespread and should be removed at once."

The average Christian does not realize that from the principle of private Capitalism in government is derived the principal evils of our social order, even the world crisis. Yet a true Christian should know what evils are, and by opposing them strengthen his own good of life. If evils and falses are not opposed they remain. The cause of the failure of Christianity in the lives of otherwise sincere Christians (perhaps more than any other single cause) is from not recognizing and opposing the evils of Capitalism and Fascism.

When evil is not opposed, the good of religion, which is good of life, recedes.

The new life the church may receive, we shall find, will depend upon its repudiation of Capitalist-Fascism. This should be done by Christianity, and not left for anti-religion to do. For this source of the failure of Christianity causes anti-religion to rise up against all religion. Christianity practiced prevents this.

But that the church and Christians in general are not aware of this challenge to Christianity is evident from their attitude towards Communism and Soviet Russia. They would seem to refuse to learn anything from what has happened in Russia. Not only has the church generally condemned the new order and failed to recognize the tremendous good it has accomplished for the people of Russia, (and now what it has done for the whole world in the great war), *but it has failed to recognize the corrupt state of the church in Czarist Russia which supported the old order and opposed the new, and thus was a cause of the Revolution!*

Hence it is not recognized that the church throughout the other nations of Christendom, to the extent it supports, or does not oppose, Capitalism and Fascism, and is against a new social order in the direction of Socialism and Communism, is doing identically the same thing the church in Czarist Russia did! As the corruption of the church in Russia led to the Revolution, so its state in general in the Christian world led to the Second World War. And its corruption to the point of causing the war is traced to its support of Capitalism and Fascism and opposition to Socialism and Communism, as shown in the preceding pages.

Thus the average Christian does not realize that his support of the immoral order of Capitalism is a deter-

mining factor in his Christianity. True Christianity reveals the difference between good and evil, right and wrong. To the extent it does not do this, it has failed. And the cause of its failure is not in Christianity itself, of course, but in man's failing to abide in the good and true, and his consequent yielding to the evil and false. It is from this that the support of private Capitalism is destructive of the good of Christianity in one's life, and, of course, conducive to false Christianity.

The greatest ignorance as to the cause of the rise of anti-religion exists in the church. It is not known that the support of Capitalist-Fascism not only corrupts the good of religion, but gives rise to anti-religion. For, seeing the evils of private Capitalism, and being aware that there are hundreds of millions of Christians, if not actually supporting Capitalism, standing idly by allowing this system to become the evil monster it has,—its going over to Fascism and causing the great war is proof of this assertion,—millions of morally good people simply say: "If Capitalism is a thing of Christianity, then we want nothing of the Christian religion." Here, O Christendom, more than anywhere else, is the cause of the origin of your anti-religion!

The anti-religionist and atheist stand on firm ground when they attack the church and what it calls Christianity from this standpoint. The new truths of Christianity will have to defend the Christian religion. So-called orthodox Christianity identified with Capitalist-Fascism is incapable of its defense.

If the goods and truths of Christianity do not remove the evils and falses of a corrupt social order, it is a rule in history that the negation of religion enters the field and becomes a dominant force in changing the social order. This is an alternative under the Divine

Providence which has been used not only in the case of Russia, but at other times in history. Therefore, that the new social order for the new age of Christianity should have had its beginning through those who made no claim to Christianity, is an amazing circumstance that should shake Christendom to her very foundation!

No less a personage than the British liberal, Sir Stafford Cripps, is quoted as saying: "The claim to divine guidance which we put forward through the church has not been substantiated by the recent acts of the church or the influence it has exerted during our life-time on world progress."

History testifies to the truth that the church and Christians in general throughout Christendom have consistently opposed any radical change from the Capitalist system proposed by the doctrines and teachings of Socialism and Communism. *This circumstance has extended over a number of years—ample time it would seem to effect a change in the social state of Christendom and thus prevent so great a world crisis. Yet the system was allowed to continue and consummate itself in Fascism and a Second World War!*

As the new world order is having its beginning (in Russia) through those who make no claim to Christianity,—what other interpretation can we place upon this astonishing circumstance, *but that the state of the church was such that the new order could not have its beginning through it?* Is it not a matter of history that corrupt religions always hold back world progress? Where is the moral intelligence of Christendom if it does not see that this is precisely what is happening during our life-time? What is to hinder the world from seeing, if it wants to see, that as false Christianity

identified with Czarism in Russia led to the Revolution there, so corrupt Christianity identified with Capitalism and Fascism led to the Second World War? Behold the Catholic church in Spain where the great war had its beginning!

But the church places an opposite (false) interpretation upon all this, even as it does upon the Twenty-fourth chapter of Matthew. For example: In addition to the falsity of belief concerning the Personal coming of the Lord, the miraculous destruction of the wicked, followed by a millennium of a thousand years during which Christians having just the right kind of faith will reign with Christ on earth, justification by faith alone, an idea of three Persons in one God, including innumerable other falses confirmed from the literal sense of the Word separated from the spiritual sense, —aside from this, I say, *most Christians believe according to the teachings of the church that the Twenty-fourth chapter of Matthew describes the state of the world apart from the [corrupt] state of the church and the consequent state of Christians. Thus that it does not refer to the end of the first Christian church itself, and the beginning of a new church or new age of Christianity, (signified in verses 30 and 31 by the Lord's second coming), but to the wicked outside of the church,—the revolutionist, the Socialist, the Communist, the anti-religionist, and all those who are opposed to the church and the established order of things the church supports, including those who have not been saved by subscribing to "orthodox" Christianity, which for the most part is the false doctrine of justification by faith alone. (Much could be said about how these falses originate from the literal sense of the Word if this was the place to do so.)*

Whereas about the opposite of the above is the truth, inasmuch as the state of the church itself and the life of Christians is described—thus the decline and corruption of good and truth, or what is called in theology charity and faith, in the church and in Christians,—and not in the outside world. It is from the spiritual or religious state of those who for the most part compose and control the social order that is derived our corresponding corrupt state of Christendom. Besides, since the church exists from the Word, the Word in its internal sense must needs have reference to the state of the church; and its state is according to its understanding and life thence from the Word. Hence it is not the nature of the Word, as we learn from its internal sense, to treat of the state of the world apart from the church.

But in treating of the state of the church *it does have reference to the corresponding natural or social state of Christendom derived from the state of the church, as an effect is desired from a cause and corresponds to it.* For example, some four or five hundred million Christians dominate the social order in the various nations of Christendom. Through them, as the spiritual or religious cause, the nations have their corresponding natural effects which are represented in the social relations under which Christians live. A corrupt internal spiritual or religious life, as every one knows, gives rise to a corrupt external natural life. Precisely so is it today with respect to the social state of Christendom derived from and corresponding to the state of the church.

Thus through the corruption of the goods and truths of Christianity and the separation of religion from good of life in man's relation with man, Christians are

responsible for the social conditions which brought on two world wars, including the Russian Revolution. The non-Christian or anti-religionist, the revolutionist, the Socialist and Communist (whom the church blames for the evils of the world) did not cause the social conditions that led to these wars. They had no control over the social order that caused them, but hundreds of millions of Christians did!

The history of the Christian church, and in modern times the support of Capitalism and Fascism, and Czarism in Russia by Catholicism, and its opposition to liberalism, democracy, Socialism, Communism, is exactly what we might expect from the spiritual description given in the Twenty-fourth chapter of Matthew. Students of theology and religion henceforth will do well to realize this.

With respect to Soviet Russia from the standpoint of Christianity, the simple fact for all to know who want to know, *is that Russian Communism overthrew the power of corrupt Christianity, not true Christianity. True Christianity simply did not exist to be overthrown. If it had existed it would have supported the revolutionists and the new social order, and rejected Greek Catholicism and Czarism!*

Viewing the world situation correctly and knowing the cause of the Second World War, the Russian Revolution and the issues involved, should lead us to see that if civilization is to ascend higher morally and spiritually and not deteriorate still more, the nations of the world will have to undergo a new birth.

This new birth is two-fold, natural and spiritual. *Natural*, from the standpoint of a new social order replacing Capitalist-Fascism; and *spiritual*, from the standpoint of true Christianity replacing false Chris-

tianity. Herein lies the deeper significance of the greatest war and greatest revolution in history. It marks the "End of the age," as seen by Leo Tolstoi, Russia's last great spiritual light before the Revolution; and the consummation and end of the [first] Christian church, as seen by Emanuel Swedenborg, the world's greatest theologian and revelator. The Divine Providence always meets the needs of man, but man fails to coöperate with God. The social state of Christendom is not of the will of God, but of the neglect of four or five hundred million Christians.

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